



ROBERT W. WOODRUFF
LIBRARY

SPECIAL COLLECTIONS



EMORY UNIVERSITY

With Compliments
to His Grace the Duke
of Devonshire - from
Rev. A. Tolton & Co.
Vallée - Devonshire - St
Maries Parish.

THREE CATHOLIC
AFRO-AMERICAN
CONGRESSES.

A SHORT RESUME of the work that has been done since the Third Plenary Council of Baltimore; letters of the Hierarchy, clergy and prominent laymen to the Congresses, the sermons of Cardinal Gibbons, Archbishop Elder, Archbishop Ryan and Father Mackey, speeches and portraits of prominent Colored Catholics, their friends and institutions; the public addresses of the three most remarkable gatherings of Negroes in America. All nicely bound in cloth.

Price □ \$1.00. Paper 75c.

PUBLISHED BY

THE AMERICAN CATHOLIC TRIBUNE.

CINCINNATI, O.

PUBLISHERS NOTICE.

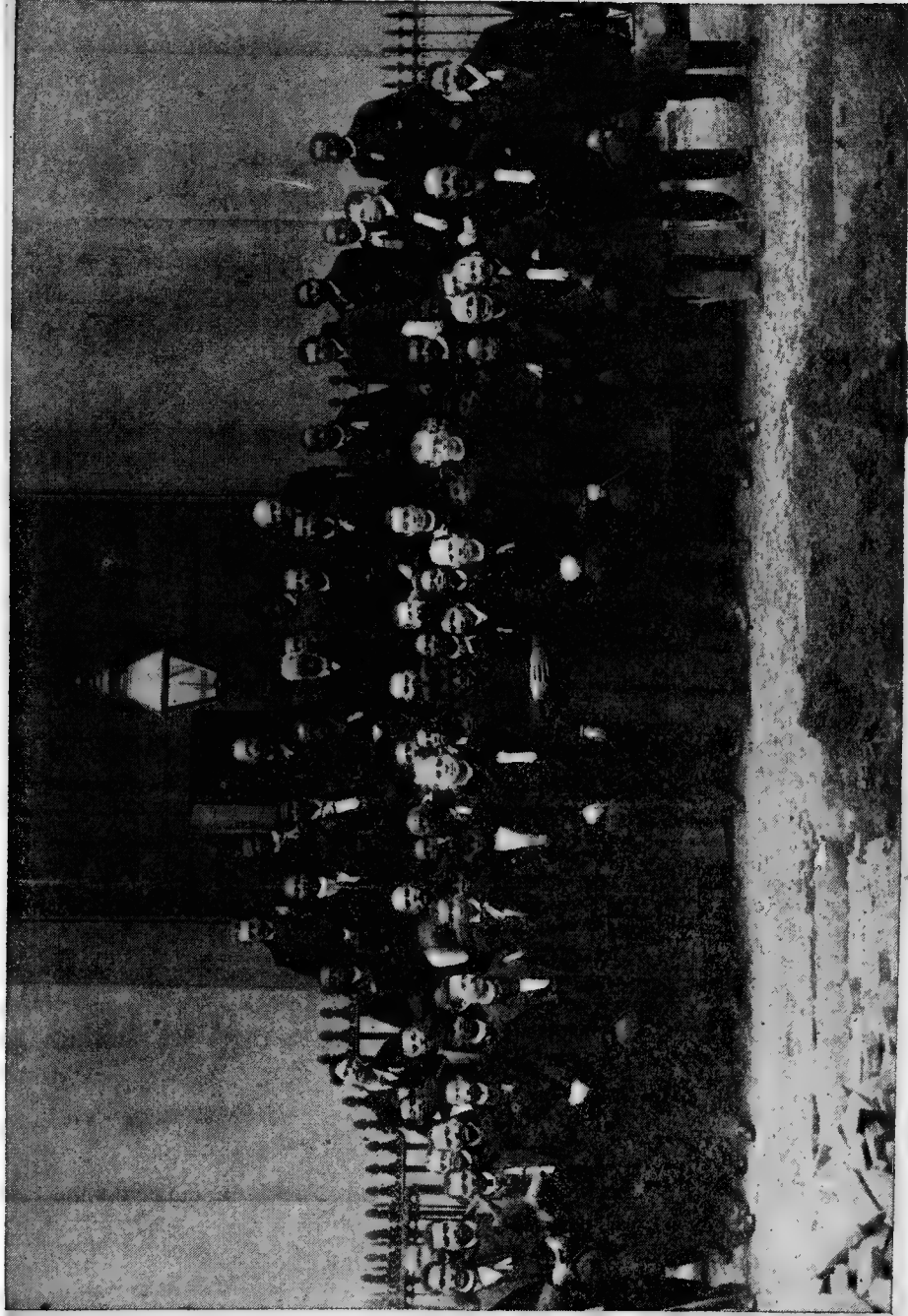
THIS little volume is printed that a record may be found upon library shelves, of the hopes and desires of the Afro-American Catholics. Everywhere else than in the title of the book, the word "Colored" and the word "Negro" are used to designate the particular type of American citizenship, in whose interest these Congresses were held.

The twelve portraits to be found on pages 121, 123 and 125, represent twelve African boys who were bought from slavery by the great Cardinal Lavigerie, educated as physicians in Paris, and returned to the Dark Continent to labor among their former associates.

The portraits on pages 81, 86, 92, 97, 101, 105, 110, 113, and 115 represent some of the prominent citizens of Cincinnati, who helped to make it pleasant for the second Congress.

The Publishers earnestly hope that this book will be of some value.

CINCINNATI, 1893.



COLORED CATHOLIC CONGRESS, PHILADELPHIA, PENN., 1892.

PROCEEDINGS
OF THE
FIRST COLORED CATHOLIC CONGRESS.
HELD IN

WASHINGTON, D. C., JANUARY 1, 2 AND 3, 1889,

The delegates attended 7 o'clock mass at St. Augustine's Church and received Holy Communion. Solemn High Mass was celebrated by the Rev. Augustus Tolton, assisted by the Rev. P. A. McDermott, C. S. Sp., of Pittsburg, deacon and the Rev. John E. Burke, of New York, sub deacon; the Rev. M. J. Walsh was master of ceremonies, the Rev. Wm. Clarke, S. J., and the Rev. J. A. Stephan were deacons of honor at the throne.

In the sanctuary were the Very Rev. A. B. Leeson, provincial of the Order of St. Joseph; Dr. P. J. Garragan, Vice-Rector of the Catholic University; Revs. E. D. Donnelly, O. P., C. A. Splinter, O. P., B. F. Logan, O. P., W. A. Rickarby, O. P., E. A. McGurk, S. J., Jas. F. Mackin, V. S. Schmitt, Ignatius Panken, S. J., St. Louis; Jos. I. Birch, P. J. Fahey, Richmond; Alfred Lightheart, J. R. Slattery, Rector St. Joseph's Seminary, Baltimore; S. Tension, John N. Green and W. Healy, C. Sp. S. of Black Rock, Dublin, Ireland.



ARCHBISHOP WILLIAM HENRY ELDER

The sermon was delivered by His Eminence Cardinal Gibbons, who spoke as follows:

“And you shall know the truth and the truth shall make you free. They answered him. We are the seed of Abraham, and we have never been slaves to any man, how sayest Thou? You shall be free? Jesus answered them: Amen, amen I say unto you, that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house forever, but the Son abideth forever. If therefore, the Son shall make you free, you shall be free indeed.”—St. John, chap. viii, 32-36 verse.

“If therefore, the Son shall make you free, you shall be free indeed.” There is no word my dearly beloved brethren, more highly cherished by man than the word “liberty.” We all love liberty; it is dear to our hearts and thrice blessed is he who possesses the liberty, the glorious liberty and yet there is no word more abused and perverted. Why is this? Because it is not understood, from the fact that the word liberty has a wide signification and admits of many definitions.

“Man may possess physical liberty—be permitted to worship God according to the convictions of his own heart; he also enjoys liberty when he is free from the restraints of others and obeys the laws of society. Now, brethren, you all exercise these three kinds of liberty I have mentioned. You exercised physical liberty in coming to this church and taking your seats; you enjoy religious liberty on this solemn and most glorious occasion by worshiping Almighty God according to your faith and you have probably enjoyed political liberty in voting at the late election for the candidate of your choice.

“There is another liberty far more glorious and sublime, and is the prerogative that distinguishes

man from the brute creation; for man alone enjoys the privileges of moral liberty to choose right or wrong. This liberty makes man like unto God and His holy angels. Man can lift himself to the angelic heights of heaven, or he can lower himself to the company of the demons of darkness. Liberty may be said to be a sword which can either inflict a mortal wound upon its possessor, as it did with Saul, or as in the hands of the archangel Michael, conquer the world for God.

“What is it that distinguishes between men? The manner in which they use their free will; it is this which distinguishes between the Christian and the apostate, the soldier and the coward, the just ruler and the tyrant. If the names of St. Vincent de Paul and Blessed Thomas are more revered and venerated, it is because they made good use of their liberty in promoting the cause of God and the welfare of man; if the names of Nero, Diocletian and Robespierre are despised, it is because they made use of their liberty to crush the liberty of their fellow men. We will be judged and our names honored or despised according as we make use of the liberty we possess. How then are we to use this precious gift, this inestimable blessing? We should use it in endeavoring to suppress vice, by avoiding sin, by discourtenancing immorality, and by encouraging virtue and morality; as free men and not make liberty the cloak of malice. Whosoever committeth sin, becomes the slave of sin. What a degradation to fall from the high place of children of God to that of the demons of darkness.

Look at Solomon, the great king of Israel, the light of Judea, a man whose commanding wisdom and intelligence have become proverbs; look at him. So long as his heart was pure and he exercised his free will aright, he was the glory of his nation.



COLORED CHILDREN AT SISTERS OF THE GOOD SHEPHERD, CINCINNATI.

When he surrendered his will to his passions, he, who, like the oak, had defied the storms and ruled Judea with so much wisdom and justice, became so besotted by misuse of his liberty that he built temples to false Gods and worshiped them.

“No man loves civil liberty more than I do. If I have one passion stronger than another, it is love for our institutions; but do we not sometimes overestimate our liberty? What will it profit us to exercise the right of the elective franchise, to be esteemed as free born citizens, if within the circles of our homes, the sanctuaries of our hearts, we are slaves of anger, domestic broils, resentments, impurity, covetousness, false ambitions, and, above all, of false public opinions. Oh, that man alone deserves to be called free who is master of his passions.

“Look at Herod on his throne and John the Baptist in his dungeon. Herod enjoyed liberty; he had within his hands the power of life and death, and yet he was the greatest of slaves, because he was the slave of his own passions. Look at John, he was a free man, because his soul dwelt within the kingdom of God and could not be enslaved by the tyrant. Such is the liberty we should desire, by which we can conquer our passions.

“To-day, I welcome you in my own name, in the name of the clergy and of the congregation of St. Augustine’s, and congratulate you on meeting for the purpose which has called you together. Unless I am mistaken, you will find this congregation deserving of its reputation for intelligence and hospitality. The people of St. Augustine’s will hold out to you the hand of fellowship and make your stay here pleasant and agreeable.

“This day will mark an era in the history of

the Colored Catholics of America. This is the first time they have assembled, and I have no doubt that many good results will follow from this congress. It will strengthen you and give additional force to your convictions.



HON. J. A. SPENCER, SOUTH CAROLINA

In union there is strength. This is true in mercantile, social and religious life. Take a single drop of water, how powerless it is. Add to it millions of other drops, and what a force you have

Look at the father of waters, the mighty Mississippi, as it rolls from its source in the north down to the gulf. It is the giant highway of our country, a source of wealth and a blessing, but only when it is kept within bounds. Let it overleap the banks, and its path is marked with ruins. So with you, if you remain within the bounds of wisdom, prudence, charity and discretion, blessings will come upon you, your families and upon our country.

“Remember the eye of the whole country is upon you. It is not the eye of friendship, but the sharp eye of criticism. “Handsome is as handsome does.” It is not for me to select the subjects for your considerations, they should be suggested by others. What is more important in our day than Christian education? Without which society cannot rest secure. You might also consider the question of temperance, on which the happiness of individuals and homes depend. Then the practice of economy and the necessity of inculcating a love for industry might command your attention. Thanks be to God, every honest occupation is honorable. It is not social position that makes the man, but the manner in which he exercises his liberty.

“Resolve to unite with your pastors in promoting every good cause, and to aid them in every possible way in the great work in which they are engaged. Thanks be to God, you belong to a church which knows no north, no south, no east, no west, no race, no color, one which even the civil war could not divide; a church which knows not, Jew, Greek or Barbarian. Our Saviour broke down the wall that divided men and made us one family; we know no race. There is no distinction in Church on account of race or condition. What more beautiful evidence of this can be found than to behold within the sanctuary a priest of your own race offering the Holy Sacrifice,

assisted by two of the order which has done so much for you? Is not this a beautiful spectacle. We have one God, one Faith, one Baptism. May God bless you and may you have the ability and light to carry on the work you have undertaken.



REV. AUGUSTUS TOLTON, ILLINOIS.

“I again invoke upon you the blessing of God. May this, the First American Catholic Congress, be fruitful of grand results to all.”

The choir, under the direction of Prof. George Iseman, and supported by an orchestra of fifteen.

pieces from the National Guard Band, led by Prof. Schroeder, rendered Gioza's Mass, No. 1, Wiegand's Veni Creator and Caliggre's Haec Nocti. The soloists were Mrs. Irving, Miss Day, Miss L. Day, Miss Coakley, Mr. Ignatius Jackson, Mr. James Simms, Mr. W. T. Benjamin and Mr. Alphonsus Jackson. There was a chorus of forty voices. To say that the musical program was well rendered would by no means convey a just idea of the grandeur of the harmonious sounds that floated over the heads of the large congregation.

A large number of ministers of other denominations were noticed in the congregation, prominent among them being Bishop J. M. Brown, of the African Methodist Church, and the Rev. J. W. Moore, of the Lincoln Mission Congragational Church; Rev. Chas. W. Fitzhugh, of the African M. E. Church. Others present were, Hon. J.M. Trotter, Recorder of Deeds; Alfred J. Anderson, Dr. Alexander, T. Augusta, Mr. Wm. D. Montague, Aaron Russell, Henry Johnson, John F. Cook.

Immediately after mass the delegates repaired to the Church Hall, when Mr. C. H. Butler ascended the platform and stated that a pleasant duty had devolved upon him, it was that he should call the First Colored Catholic Congress of America to order and proceeded to read the call as follows:

A CALL.

In view of the zeal of the Holy Catholic and Apostolic Church, to convert and educate our race in this country, and of the facts that we as Catholics can do much in bringing about a consummation of the great work; and that we have not as much information as we should have of the number, location and progress of the race in Catholicity; and that it is

our duty as Catholics to do all in our power to aid in the conversion and education of our people.

~~We~~ We, the undersigned, earnestly request that representatives of all the Colored Catholic Organizations meet with us in Washington, D. C. on Tues.



A. E. ROBINSON, GEORGIA.

day, January 1, 1889, for the purpose of taking the status of the race in their relation to the church; and if found advisable, to submit a basis of a permanent organization as an auxiliary to co-operate with the venerable clergy in the conversion and education of our race in the United States.

BASIS OF REPRESENTATION.

Each Colored Catholic organization will be entitled to one delegate for every 500 members or fraction thereof.

In localities where no such organizations exist, we earnestly request that organizations be formed for this purpose, with a view to permanent organization.

In localities where there are but few Colored Catholics, the congregation or societies to which Colored men belong are requested to send delegates.

We ask the hearty co-operation of the Catholic Clergy, Press and Laity, of all our broad land to the end, that the Congress be of benefit to our civilization and merit the blessing of Almighty God.

Respectfully, The Committee.

The President of the temporary organization, Mr. W. H. Smith, of Washington, D. C., on taking the chair, read an appropriate address of welcome to the Cardinal, the clergy and the delegates, as follows:

“May it please your Eminence, Most Reverend and Right Reverend Bishops and Reverend Clergy: In behalf of this Congress and myself, I thank you for the distinguished honor conferred on us by your presence on this auspicious occasion. We feel that you who are placed over the church in America ever take an active interest in what concerns, not only the spiritual but also the temporal welfare of all the people intrusted to your care.

“This is the first assemblage of the representatives of the Catholic Colored people in America, and we trust that the work before this Congress will be one productive of the most abundant and lasting fruit.

“ We have not come here to carry on doctrinal

or theological discussion—that belongs to our duly appointed teachers in the church—but we have come to talk about our needs as a people, and by conference and consultation to try and devise ways and means of bettering our condition, religious and socially.



J. T. MAXWELL, PENNSYLVANIA

“We are happy to know that so many organizations scattered throughout the country, have responded to the call by sending delegates here, and we feel confident that their labor will not be in vain. We feel confident in assuring them that the hospitality of the people of the District of Columbia will be theirs during your stay.

“The growth of Catholicity among our race since the abolition of slavery has been strikingly remarkable. Flourishing churches have been built in many cities. Our numbers have increased, our children have been instructed not only in the truths of religion, but in the practical and scientific knowledge of daily life. This grand and glorious temple in which we are now assembled is an evidence of what can be done by earnest endeavors. By the encouragement of our spiritual superiors, we are passing from the weakness of infancy to vigorous manhood, in our counsels, conferring with them in all our doubts and difficulties.

“It is most fitting that the First Congress of the Catholic Colored people of America should be held in this beautiful city, the National Capitol of our glorious country. Here it was that the illustrious martyr and patriot Abraham Lincoln with the stroke of a pen, signed the grand instrument, which struck forever the shackles from our limbs and blotted from the escutcheon of the American people the foul stain of human slavery. But there is another slavery, which is in some respects, more degrading than the former, and that is the slavery of ignorance. It is to try and abolish this slavery, we have come together, our object is, or should be, the truth. Truth is the strongest armor a man can possess. “You shall know the truth and the truth shall make you free.” “Not wishing to detain you any longer, I again in behalf of the Catholic Colored people of Washington, extend you a most cordial welcome. and at the same time solicit your earnest sympathy and hearty cooperation.

“Mr. Robert L. Ruffin of Boston, replied to the address of welcome of the president and expressed his gratification for the hearty welcome which had been tendered the delegates. He hoped that nothing would be done by the Congress that would not be for

the welfare of those interested in its work. He said; "We came not with pass-words, signs or grips, but in one name, which we pray that we may carry into our deliberations and into the world. There is no joy without its sorrows, no sweetness without its bitterness. I should liked to have seen delegates from the females, for I recognize the work which women are doing in bringing men to a higher civilization. He alluded to the interest which is felt in the Congress and the anxiety of many to see, what it will do, and urged the members to let their motto be. "Onward and upward," and asked them to thank Mother Church for what she has done for the Colored race. New England he assured his hearers is alive to the necessity of carrying on the work in behalf of the Colored people and has given many tokens of her interest. He also referred to the pleasure which the liberation of the slaves of Brazil gave to the Holy Father in the year of his jubilee, and to the revolution which Cardinal Lavigerie has created in behalf of the Negroes of Africa.

It was then moved that a Committee on credentials be appointed upon which motion were appointed the following delegates: S. L. Hardy, Minnesota, A. E. Robinson, Georgia; Joseph Wilkinson, Missouri; Willis J. Smith, District of Columbia; Washington Parker, New York; C. H. Butler, District of Columbia; Nicholas Gallaird, Minnesota; and R. L. Ruffin, Massachusetts.

It was moved that a committee on permanent organization be appointed upon which the chair appointed the following: Dr. W. S. Lofton, District of Columbia; Jerome Augustine, Pennsylvania; Dan. A. Rudd, Ohio; Jerome Baptiste, Louisiana; J. A. Spencer, South Carolina; Richard Sansbury, Kentucky, and D. S. Mahoney, Pennsylvania.

The deliberations of the Congress were interup-

ted by the entrance of the Rev. A. Tolton, who was accompanied by Rev. Father Walsh. The latter advanced to the front of the platform and stated that Father Tolton's delay was caused by his presence at the Clerical dinner, where he occupied a seat at the right of the Cardinal.

"Mr. Johnson of Washington, moved Rev. Augustus Tolton, the only American Colored Catholic Priest address the Congress. Unanimously carried.

REV. FATHER TOLTON'S ADDRESS.

"Many years had passed and we seemed to care for nothing. After we heard of many things being done in other lands we asked, why can we not have one of our people to say mass and to administer the sacraments? I heard the words of St. John "prepare the way of the Lord" and God gave me strength to persevere, for Rome had heard that no one of us could be found here to preach the Gospel. I rejoiced when I heard that I was be sent to America. God is over us all, and he has many blessings for men of every race. When on the eve of going to St. John Lateran to be ordained, the word came expressing doubt whether I would be sent here. It was said that I would be the only priest of my race in America and would not be likely to succeed. All at once Cardinal Simoni, said "America has been called the most enlightened nation; we will see if it deserves that honor. If America has never seen a black priest, it has to see one now. Come and take an oath to spend your whole days in your own country If you do not send me a candidate in two years, I will come and condemn you."

"I am glad that several were sent before the expiration of two years. If I could spend my life among you, I would be glad, but then you might get tired of me, for priests are compelled to tell men of

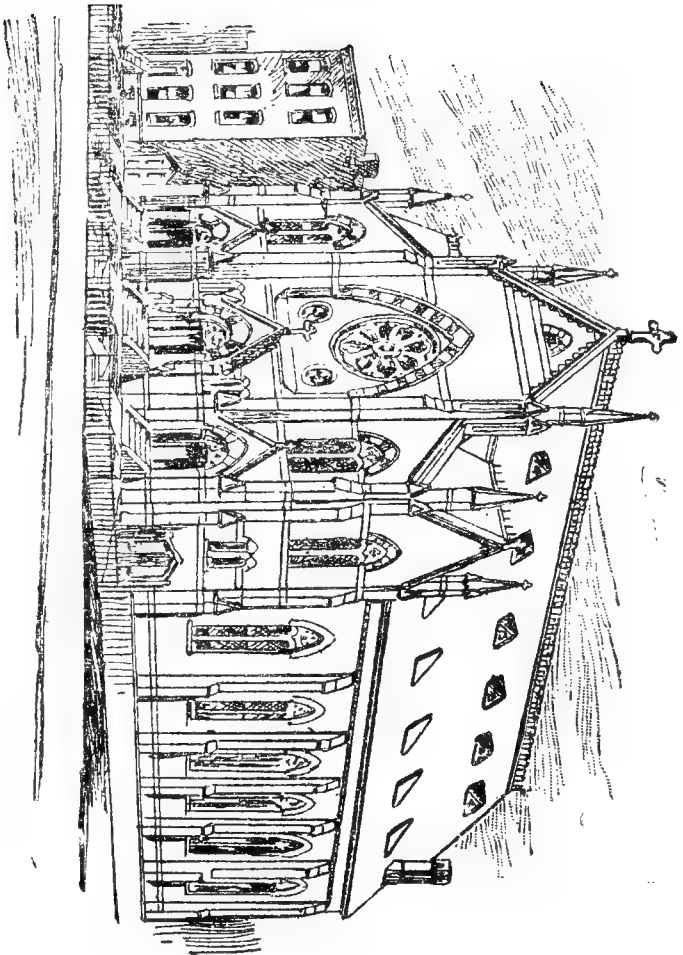
their faults, and sometimes people say, 'I wish they would go away.'"

Father Tolton expressed his pleasure at the meeting of the Congress and in being present at its deliberations. He was heartily applauded and tendered a vote of thanks.

As the Convention was on the eve of adjourning, the Cardinal entered the Hall and took his seat upon the throne. A few minutes later he was introduced by the chairman to the Congress and made a short address. He declared this to be the happiest New Year's day he had ever spent—a red-letter day. He advised the Congress to be prudent and cautious, and trusted that harmony would characterize its proceeding. "In essential things unity, in non-essential things liberty and in all things charity," said the Cardinal. As His Eminence was about to retire a delegate moved that he be requested to keep his seat and that all members of the Congress be offered an opportunity to show their respect. The resolution was adopted and business suspended, and the delegates passed before the platform, where they were heartily greeted by His Eminence.

The Very Rev. A. B. Leeson, provincial of the Order of St. Joseph, was requested to address the Congress and made a few remarks. He referred to the great pleasure it afforded him to be present at the opening of the Congress and to the interest which the Fathers of St. Joseph felt in the Colored race of America among whom they had labored for seventeen years.

The Congress then adjourned until Wednesday morning at 10 o'clock.



ST. AUGUSTINE'S CHURCH, WASHINGTON, D. C.

WEDNESDAY'S JOURNAL.

JANUARY, 2. 1889.

The Congress was called to order 10 a. m. by the temporary Chairman, W H. Smith. Prayer was offered by the Rev. Augustus Tolton. The minutes of the previous session read and approved. The committee on credentials reported that the following named delegates having produced properly certified credentials were entitled to set in the Congress as delegates.

DISTRICT OF COLUMBIA.

A. Heathman, Willis J. Smith, James Davis, L. B. Brown, Jno. Cole, Leonard Gant, Chas. H. Johnson, Clarence Tibbetts Patrick Edelin, Benjamin Martin, Wm. Burgess, Wm. Powell, A. J. Stewart, Vincent Marshall, Thomas W Short, J. H. Fletcher, E. N. Colbert, L. J. Herbert, Joseph Davis, E. Curtis, John S. Butler, Isaac Landic, A. B. Thomas, Robert Coates, H. A. Jackson, Ananias Herbert, W.S. Lofton.

MARYLAND.

Rev. Jno. R. Slattery, Geo. H. Brown, C. H. Gough, Austin J. Brown, Geo. Smith, Jno. T. Butler, Wm. F. Hall, Thomas A. Johnson, Wallace M. Mason, James Harris, Richard Winters, Wm. S. Lee, Francis M. Hall, Lee Stephens, Edward Colbert, James S. Morgan, Jno. B. Kelly, Franklin Lee, James T. Neal, Jno. T. Carter, Cornelious A. Thomas, J. H. Thomas, Dominic F Butler.

MISSOURI.

Joseph Wilkinson, Lincoln Valle.

KENTUCKY.

Richard Sansbury.

SOUTH CAROLINA.

James A. Spencer, Joseph P Guenveur.

PENNSYLVANIA.

Rev. Father M'Dermott, Rev. Father Healy, D. S. Mahoney, Frank Dorsey, Jno. P Maxwell, J. B. Fletcher, Albert Dutrieulle, Chesley W Bass, Jerome P Baptiste, Martin J. Lehman, P Jerome Augustine, Jos. Spencer.

VIRGINIA.

Rev. P J. Fahey, James R. Davis, Richard P Oliver

OHIO.

Dan. A. Rudd, Robt. Blackstone, Jno. R. Rudd, Wm. Ervin.

NEW YORK.

Rev. Jno. E. Burke, Washington Parker, Robert Simons, Robert N. Wood.

LOUISIANA.

H. L. Jones,

ILLINOIS.

Rev. Father A. Tolton, P. J. Stevenz,

GEORGIA.

A. E. Robinson.

INDIANA

Isaac Moten,

MASSACHUSETTS.

R. L. White, Robert L. Ruffin,

MINNESOTA.

S. E. Hardy, Nicolas Gillard,

SOUTH AMERICA.

Geo. R. Thompson,

F. E. Dorsey, chairman, Washington Parker, Jos E. Wilkinson, C. H. Butler, N. Gillard, Willis J. Smith: Committee of Credentials.

The report was unanimously adopted.

The committee on permanent organization reported the following names and recommended their election; President, Daniel A. Rudd, of Ohio; vice-presidents, Lincoln Valle, Mo; Frank Dorsey, Pa; W. Parker, New York; Jas. A. Spencer, South Carolina; R. L. Ruffin, Mass; N. Gillard, Minn.; Jas. R. Davis, Va.; recording secretary, Charles H. Butler, D. C.; corresponding secretary, D. S. Mahoney, Pa.; assistant secretaries, H. L. Jones, La.; E. A. Robinson, Ga; and J. B. Kelly, Md.; sergeant-at-arms, Richard Sansbury, Ky.; assistants, Chas. H. Johnson, D. C., and Wm. Winters, Md. The report was unanimously adopted.

Mr. Hardy moved that committee of two be appointed to escort the permanent President to the chair; the motion being adopted, the chair appointed Mr. Hardy, Minn., and Mr. Parker, N. Y., who escorted Mr. Rudd to the chair, and this duty was performed by the committee amid great applause.

Mr. Dan. A. Rudd, Editor of the AMERICAN CATHOLIC TRIBUNE, Cincinnati, Ohio, the permanent chairman of the Congress, stepped to the front of the platform and made the following address:

Gentlemen of the Congress: — It is sufficient to say that he who has been chosen President of this conspicuous and important Congress, appreciates the undeserved honor that you have conferred upon him. It is in your power to do much toward the advancement and developement of our race. It is to be hoped that the results of the deliberations of this body, will in the fullest sense, justify this meeting in

the capitol city of the Great Republic. It may not be out of place here to say that the Catholic Church, from the authorization by her divine Founder began the first universal crusade against human slavery. Her growth marks at every mile stone, the first and



P. J. AUGUSTINE, PENNSYLVAN A.

only genuine effort to prove the fatherhood of God, and the brotherhood of man. By cultivating a moral sentiment among all civilized nations — taking conditions as they were wherever she met them, gradually training men to master themselves, she lifted mankind to the proud position now occupied; and

although the star of human progress has not yet reached its zenith her history is sublime; continuing along these lines the great Church of Christ is destined to lift humanity to its highest planes of perfection; and in the moral and mental elevation of mankind, she must of necessity lift the Colored race. The philosophy of Jesus Christ, finds itself accompanied across the centuries by an interpreter the bishops and priests of the Church, and even today when the shadows of fear, doubt, infidelity and skepticism cloud the pathway of man, the Catholic clergy with their faith and learning, shine like a very sun amid the stars of education, thereby compelling the world to acknowledge the magnificent leadership. All of this ability, all this learning, all of this philosophical interpretation, is devoted to the interests of the Colored people, along with other branches of the human family. The fatherhood of God and the brotherhood of man are enunciated by the Catholic Church in no doubtful terms. Adam and Eve—the devil and temptation—the promise of redemption—the law and the prophets—prophecy in Jesus Christ fulfilled and in the Catholic Church mankind re-united and the promise redeemed. Yesterday in this sacred edifice, we had with us Cardinal Gibbons, though a prince in the Church, and the primate of the American Catholic Hierarchy, he was an humble attendant at the holy sacrifice offered by one of ourselves, and to us he was like a father at a united, happy, family gathering. The object of this Congress is not to discuss doctrine. The teachings of the Church to us are axioms. Therefore the only work the delegates will have in hand, is to look out for the temporal interests of the race, consult together as to the best means to be adopted to advance the Colored people in the scale civilization. The educated Colored man in the

United States occupies a more conspicuous place than the white man, because fewer of the Colored men have obtained and properly used their advantages. In other words the percent of highly educated Colored men, is not so great as the percent of highly educated white men. Permit diversion here, even a suggestion. Catholic schools of every description should be started in every part of the United States. Those already in operation should be helped to the fullest extent, whether taught by priests or laymen, so long as they be Catholic. In such schools, while educating the head and the arm, a sound morality should not be neglected. The Catholic Church has been friendly to the Colored people at all times, and with her help as directed and guided by her divine Founder, the progress of the Negroes of the United States can not be uncertain. Attention should be paid to the problem of why Colored youth do not learn trades, and whatever be the stumbling block it should be removed, though it cost every strand of hair, every inch of bone, every pound of brawn and every iota of brain energy within the race. It may be that the Trades Union stand in the way of our youth learning trades, probably not so much because boys are black, as because the members of the Union, knowing but little about the dark race, feel that they must look out for themselves. Whatever be the cause of Colored youth, being kept out of the lines of skilled workmanship, that cause should be removed. Working in these lines it will not be long, before the Negro of this country, will be recognized as an important factor in civilization. Progress must begin at home, around the hearthstone, with the children; at the family altar. The dark-skinned Americans must solve what there may be of the great race problem about which people talk so much. The Negro must be honest, virtuous; respecting above all the family tie. He

must be thrifty, frugal and industrious. It is to be hoped that the delegates in their efforts to aid the progress of the race will in the spirit of love and forbearance engage in the business that may come before this Congress. Read history, especially the history of the Catholic Church. 2000 years have rolled away since first she received her divine Commission, steadily onward and upward has been her course, until she has surrounded the earth with her belt of glory. Time would not permit me to trace a matchless course across the centuries, but dear friends, brighter and brighter will glow her path until time is melted into eternity. Gentlemen of the Convention, what is your pleasure?

Mr. Hardy moved that a vote of thanks be extended to Mr. W. H. Smith, the temporary chairman for the able manner in which he conducted the temporary organization, which motion was adopted.

On motion, the chair appointed the following committee on rules; Messrs. Robt. Wood, New York; W. H. Smith, District of Columbia; Jos. Guenveur, of South Carolina.

On motion, the chair appointed the following committee on finance: Messrs. Robinson, Georgia; Augustine, Pennsylvania, and Willis J. Smith, District of Columbia.

On motion, the chair appointed the following committee on resolutions: Dr. W. S. Lofton, District of Columbia, Chairman; Gillard, Minnesota; Valle, Missouri; Ruffin, Massachusetts; W. H. Smith, District of Columbia; Father M'Dermott, Father Slattery, Maryland; J. R. Rudd, Ohio; Richard Sansbury, Kentucky; Father Tolton and S. D. Mahoney.

The committee on rules retired, and reported the following: That for the government of the Congress proceedings so far as they are applicable: We recom

mend the adoption of the rules governing the House of Representatives, and that where the word, "hour" appears, that the words "five minutes" be substituted; that all resolutions introduced be in writing, and shall



ROBT. BLACKSTONE, OHIO.

be read by the secretary, and be referred to the committee on resolutions, without debate.

After some debate the report was adopted.

Mr. Dan. A. Rudd, of Ohio, offered the

following resolution: That the Colored Catholic Congress assembled under the patronage of Cardinal Gibbons, sends greetings and asks the Holy Fathers' blessing. The resolution was unanimously adopted.

A resolution was then introduced and adopted asking the chairman to appoint a Committee to wait on the President of the United States, to ascertain at what hour it would be convenient for him to receive the Congress. He appointed the following Committee: Messrs. Gillard, C. H. Butler, Washington Parker, Isaac Moten, and Frank Dorsey.

On motion of W. H. Smith, a resolution was adopted fixing the hour of meeting at 10 a.m. and 3:30 p.m.

At 1:30 o'clock the Congress took a recess until 3:30 o'clock.

Congress was called to order by the President. Prayer by the Rev. Father Tolton.

Resolutions were offered by the following delegates and referred to the proper committee under the rule; Messrs. Jno. S. Butler, D. C.; L. Valle, Mo.; Thomas W Short, D. C.; James R. Davis, Va.; Wm. Burgess, D. C.; Wm. Ervin, Ohio; Jno T. Neal, Md.; P. J. Stevens, Ill.; Jno. T. Carter, Md.; Frances Hall, Md.; Chas. W Johnson, D. C.; T. A. Johnson, Md. P. J. Edelin, Md.; C. D. Tippitt, D. C.; Jos. E. Wilkinson Mo.; Wm. F. Hall Md.; Ben. Gant, D. C.; A. Heathman, D. C.; J. H. Fletcher.

The following letters were received and read, from Archbishops and Bishops of the United States:

ALBANY, N. Y., Dec. 14, 1888.

Messrs. Dan. A. Rudd, Pres., and Wm. E. Blackstone, Secy:—Your kind invitation to be present at the Congress of Colored Catholics of the United States, to be held at Washington, D. C., Jan. 1 1889 has just reached me. I hasten to acknowledge its receipt and to express my very sincere regrets that

pressing official engagements at home prevent my acceptance. I hope and pray none the less, however, that the deliberations of the Congress may be blessed, and result in great and permanent good.
Very Respectfully, Your Obed't. Servt.,

FRANCIS MCNEIRNY,
Bishop of Albany.

OGDENSBURG, N. Y., Dec. 15, 1888.

Mr. D. A. Rudd: Dear Sir; I thank you for your invitation to attend the approaching Congress of Colored Catholics of the United States in Washington, D. C. I regret my engagements will not permit me to be present, but I can assure you your effort made to ameliorate the condition of your people and provide churches and schools for them and their children, has my best wishes and prayers. Materially also this Diocese with others in the country, is annually giving some assistance in money to you. Very truly in Christ,

E. P. WADHAMS,
Bishop of Ogdensburg.

ERIE, Pa., Dec. 14, 1888.

Mr. Dan. A. Rudd. Dear Sir:—Should other duties not require my presence here, I propose to accept your kind invitation, by attending the Congress of Colored Catholics at Washington, D. C., Jan. 1889. This effort on the part of our Colored brethren to discuss and promote their religious interests, appeals to the sympathy and should secure the hearty encouragement of every Catholic, whatever his race or country. For such of your people as are members of the true Church deserve great praise for the constancy with which, under great difficulties, they have remained faithful thereto. Besides in encouraging your people to improve their social and religious con-

dition we as a race are simply endeavoring to a certain extent to repair the wrongs which they have suffered at our hands. May God bless your efforts; Respectfully yours,

TOBIAS MULLEN,
Bishop of Erie.

Boston, Mass., Dec. 17, 1888.

Dear Sirs:—The most Rev. Archbishop has received your kind invitation, and bids me return his thanks. His duties at home will not allow him to be present at the Congress, but he sends you cordial greeting and best wishes for the success of your labors in the cause of religion; may they tend to the glory of God in the salvation of souls, Yours in Christ,
R. NEAGLE,
Chancellor.

DETROIT, Mich., Dec. 14. 1888.

Messrs. D. A. Rudd and W. E. Blackstone,—Com. on invitation;—Gentlemen: Your kind invitation to be present at the Congress of Colored Catholics of the United States to be held at Washington, D. C., Jan. 1, 1889, has just reached me. I regret that I shall be unable to be present by reason of various pressing engagements in the Diocese of Detroit, over which I have so lately been established. At the same time I take occasion to assure you of my sincerest good will and earnest desire for the success of the Congress. Any thing that tends to the advancement of the Colored Catholics of the United States, will always have my hearty approval.* Yours faithfully in Christ,

† JOHN FOLLEY,
Bishop of Detroit.

LEAVENWORTH, Kan., Dec. 1888.

Mr. D. A. Rudd, Cincinnati. Dear Sir;—The Rt.

Rev. Bishop L. M. Fink wishes me to acknowledge the receipt of invitation to the Congress to be held in Washington, D. C., Jan. 1 1889; and to say that he regrets very much that he cannot be present on that occasion. By order of the Rt. Rev. Bishop, Yours respectfully,
 Rev. E. Coolen.



FRANK DORSEY, PENN.

FORT WAYNE, Ind., Dec. 14, 1888.

Mr. William E. Blackstone, Dear Sir;—I hereby inform you that the invitation sent to our Rt. Rev. Bishop was received, but our Bishop has not yet re-

turned from Europe, and therefore I cannot say whether he can be present at your Congress or not,
Very respectfully,

JOS. H. BRAMMER, V G.

PEORIA, Ill., Dec. 15, 1888.

Mr. Wm. E. Blackstone, Sec'y. Committee on Invitation. Dear Sir;—Bishop Spalding acknowledges receipt of your kind invitation to attend the Congress of Colored Catholics at Washington and regrets very much that his engagements will prevent his attendance. Very respectfully yours,

J. T. MULGRUE,
Secretary.

SAN FRANCISCO, Dec., 1888.

Messrs. Dan. A. Rudd and Wm. E. Blackstone; Com. on Invitation. Dear Sir;—In answer to your esteemed favor of 12th. inst., inviting his Grace, the Most Rev. Archbishop Riordan to the Congress of Colored Catholics to be held at Washington, D. C., Jan. 1st, 1889, I beg to say that the Archbishop is in Europe; but I am sure that I interpret his mind correctly when I say that he wishes the Congress may accomplish all the good that its generous and large-minded originators and promoters hope for it.

It certainly marks an epoch in the progress of the Catholic faith, and ought to augur a bright future for the Colored Catholics all over the country. I have the honor to be with esteem and best wishes, Your humble servant,

GEO. MONTGOMERY.

SAVANNAH, Ga., Dec. 21, 1888.

Mr. Dan. A. Rudd, Pres., and Mr. W. E. Blackstone, Sec. Gentlemen;—We propose sending a representative man, a Catholic Knight, to your Congress

to be held in Washington, D. C. Jan. 1. 1889. It will not be in our power to be present; but every good wish for you and your race and its best intents, with a willingness also to help, shall be the motto for the future, as always in the past of yours truly in Deo,

†THOMAS A. BECKER,
Bishop of Savannah.

CHARLESTON S. C., Dec. 29, 1888.

Mr. Dan, A. Rudd and Mr. Wm. E. Blackstone, Dear Sirs,—I take advantage of the departure of Mr. Joseph Guenver, one of the committee appointed to represent the Colored Catholics of Charleston, to acknowledge the receipt of your kind invitation, to be present at the convention of the Colored Catholics. I regret that the great distance and important engagements here at this busy time, will prevent me my accepting your invitation, which I would be very glad to be able to do. I will not forget to beg God, on the day of your meeting, to give you the spirit of wisdom in your councils in their deliberations, for His greater glory. Very respectfully,

†H. P. NORTHROP,
Bishop of Charleston.

PORTLAND, Me., Dec. 17, 1888.

Mr. Wm. E. Blackstone Secretary of Committee for Convention. Dear Sir;—I am much obliged to you for the invitation to the Convention of Colored Catholics in January next. I wish you all success for the Convention and its results; but my uncertain health hinders me from accepting any invitation to distant places, or for work beyond the limits assigned to yours sincerely,

JAMES AUGUSTINE HEALY,
Bishop of Portland.

ST. AUGUSTINE, FLA., DEC, 24th 1888.

Messrs Dan. A. Rudd and Wm. E. Blackstone,
Committee on Invitation, Dear Sir; — I thankfully
acknowledge the receipt of your kind invitation to be
present at the Congress of Colored Catholics to be
held in Washington, January 1st 1889. I am sure
you will excuse me as it would be impossible for
me to absent myself from home just now. We have
just gotten over an epidemic of yellow fever, I was
myself shut up in Jacksonville four months, and only
two days ago was I allowed to return home here
meanwhile important business matters that require my
personal attention have accumulated on my hands and
I must remain here to attend to them. I wish your
Congress every success, and I most earnestly pray
that Almighty God will bless your efforts to promote
the spiritual welfare of the Colored Catholics of this
country. yours truly in Christ

† JOHN MOORE, D.D.

Bishop of St. Augustine

COVINGTON, KY., DEC, 3rd 1888.

Messrs. Rudd and Blackstone, Dear Sirs:—Your
cordial invitation to our Rt. Rev. Bishop to the com-
ing Congress of our Colored brethren in the faith has
been duly received by me in his name. The Bishop
is still abroad and I cannot state positively that he
will be home in time to attend. However, should he
come as early as we expect, your invitation will be
handed to him, and, knowing the great interest he
takes in your race, he will do all in his power to be
with you. May success be with you. Yours devoted-
ly in Christ,

FERDINAND BROSSART.

WHEELING W. VA., DEC, 15 1888.

Messrs Dan A. Rudd and Wm. E. Blackstone,

Gentlemen;—Although the Congress of Colored Catholics of the United States, will be held at a time when it will be impossible for me to leave home. I heartily approve and bless the undertaking, and



BROTHER ALBERT, O. S. B.

thank you for your kind invitation. Yours Very truly, etc.

‡ JOHN J. KAIN.
Bishop of Wheeling.

NASHVILLE, TENN., DEC, 17 1888.

Mes:rs. DAN. A. RUDD and Wm. E. Blackstone,
Committee on Invitation to Congress of Colored
Catholics, Gentlemen:—Your kind invitation, to be
present at the Congress of Colored Catholics, to be
held in Washington D.C. on the 1st of January 1889.
has just been received.

I regret that other pressing duties will prevent
me from availing myself of this opportunity to
show the deep and sympathetic interest with which I
hold this movement. May God bless—and bless
most abundantly, this proposed meeting of our Col-
ored brethren. So that it may serve both to draw
them more closely together as true children of the
Catholic Church—who embraces all her members—
no matter of what race or nationality with the
same maternal love: and to extend her blessed in-
fluence also more and more among the many thous-
ands of your race who are still outside her saving
pale. This is the earnest wish and prayer of yours.
sincerely in Christ,

‡ J. P. RADEMACHER.

Bishop of Nashville.

CINCINNATI O., DEC, 14th 1888.

Mr. Dan. A. Rudd, Dear Sir:— Yours of
Nov. 30th reached me only yesterday, Dec, 13th. It
is my present purpose to attend the Convention of
Colored Catholics in Washington D. C. January 1st,
unless some unexpected hindrance should occur. I
hope to be in Washington, some time Wednesday,
January 2d—and I will have to leave there Thurs-
day. Respectfully yours faithfully in Christ,

‡ WILLIAM HENRY ELDER.

Archbishop of Cincinnati.

SAN ANTONIO, TEXAS. DEC. 16th 1888.

Messrs. Dan. A. Rudd and Wm. E. Blackstone, Cincinnati, O., Dear Sirs;—Your kind favor of the first inst inviting me to be present at the Congress of Colored Catholics of the United States, to be held in Washington D. C. January 1st 1889, is just received. It would be a great pleasure for me to attend such a Congress but official business and appointments during the last week of this year and the two first of the next, prevent from doing so. I pray God to bless that Congress and bring through it the knowledge and request of our Holy Religion, and the advancement in every way of our Colored people in general and of our Colored Catholics in particular. Sincerely yours.

† JOHN C. NERAZ.

Archbishop of San Antonio, Texas.

MANCHESTER, N. H., Dec. 18, 1888.

Dear Sir:—Your invitation to be present at the Congress of the Colored Catholics of the United States, is at hand. While thanking you for your kind remembrance of me, I regret to say that it will not be convenient for me to be present on the occasion in question. Praying God to bless and direct your labors, I am, Yours respectfully,

† DENNIS M. BRADLEY,

Bishop of Manchester.

Mr. Dan. A. Rudd.

SOUTH ORANGE, N. J., Dec. 17, 1888.

Messrs. Dan. A. Rudd, President, and Wm. Blackstone, Sec. Dear Sirs:—Your kind invitation to attend the Congress of Colored Catholics of the United States, to be held in Washington. D. C., Jan. 1. 1889, has been duly received. I wish the Congress every possible success, and will take great

pleasure in being present on that occasion, unless something should happen to prevent. With best wishes, I am, yours very sincerely.

† W. M. WIGGER,
Bishop of Newark.

WILMINGTON, Del., Dec. 15, 1888.

Mr. Daniel A. Rudd. My Dear Sir:—I beg to acknowledge your invitation bearing date of Nov. 30th. In answer I beg to thank you for the same and to say that I regret that I cannot be present at the forthcoming Congress. Duty will call me elsewhere at the time fixed for the Congress. Begging your prayers, I am your servant in Deo,

A. A. CURTIS,
Bishop of Wilmington.

PHILADELPHIA, Dec. 29, 1888.

Very Reverend and Dear Father:—I received an invitation to attend the convention of Colored Catholics, to be held in Washington. As I had already made appointments for the days on which the convention is to be held, it will not be possible for me to attend. However, I wish the movement all success, and beg you to express this sentiment to the members of the convention. Yours sincerely in Christ.

† P. J. RYAN,
Archbishop of Philadelphia.

Very. Rev. John R. Slattery.

HARTFORD, Conn., Dec. 15, 1888.

Daniel A. Rudd, Esq. Dear Sir:—I acknowledge receipt of your invitation to be present at the conference of Colored Catholics, to be held at Washington, Jan. 1, 1889. I would be very glad, if it were possible, to attend the proposed meeting, and

help in every way that I might the cause that it is intended to promote. But unfortunately my engagements made long since, impractically require that I shall be at home on New Year's Day. Wishing you all possible success, I remain sincerely yours in Christ.

† R. L. McMAHON.

Bishop of Hartford.

NEW YORK, Dec., 15, 1888.

My Dear Sir:—I have your invitation to be present at the congress of Colored Catholics of the United States, to be held in Washington on the first day of January next. On that day according to established custom, I am expected to receive the Reverend Clergy and the Laity who choose to call and express their good wishes for the coming year. It will therefore be impossible for me to absent myself from home, but at the same time I have the pleasure of expressing my wish that your union may be of great service and benefit to the Colored Catholics of this country. Respectfully yours,

M. A. CORRIGAN,

Archbishop of New York.

To Dan. A. Rudd,

The following communications were also received, and read:

PROVIDENCE, R. I. Jan., 1, 1889.

Dan. A. Rudd, President, Colored Catholic Congress ; Washington, D. C.;—In behalf of the Catholic Young Men's National Union, please accept hearty congratulations for your organization. Let me say to you esto perpetua, color is not a factor to join with us.

(Signed.) THOS. M'CORMACK,

Secretary C. Y. M. N. U.

Carroll Institute, 602, F, Street,
WASHINGTON, D. C.

Wm. H. Smith, President Colored Catholic Congress, Washington, D. C. Dear Sir:—In the general feeling of interest, inspired by the announcement of an



LINCOLN C. VALLE, MO

affiliation of the Colored Catholics of the United States, it is but natural that those of the same faith should participate with deepest concern, and particularly other societies organized under the protection and for the promotion of the same interests as those

under and for which each society represented in the Congress is laboring.

In accordance with a resolution of Carroll Institute agreeable with its sense of duty in this behalf, I gladly tender to the Congress this expression of the gratification and pleasure of the Institute in witnessing this affiliation, and its congratulation upon the large representation at and auspicious circumstances surrounding the first session of the Congress and I wish it in the name of the Institute, God speed in its labor; its future growth, welfare and usefulness.

I am further bid, to tender to the Congress and delegates a cordial invitation to visit and use the library and rooms of the Institute during their stay in the city. Yours very truly,

H. W. SOHON,
President of Carroll Institute.

Mr. C. H. Butler, D. C., offered the following resolution, which under the suspension of the rules was adopted.

Whereas, The Carroll Institute of the city of Washington has so kindly extended its hearty congratulations to the Colored Catholic Congress assembled, also extending an invitation to visit the rooms of the Institute,

Resolved, That the secretary be instructed to return the thanks of the Congress to the Institute for the kind words and congratulations and for the offer of the use of the Institute building, and that we accept the invitation to visit the same.

The Congress adjourned until 10 a.m., Thursday.

FATHER M'DERMOTT'S ADDRESS.

The Rev. Father M'Dermott of Pittsburg, Pa., representing the Order of the Holy Ghost, was introduced to the Congress as about to address the assembled delegates on the subject of the work accomplished for the African race by the Venerable Francis Mary Paul Liberman and the order of missionaries which he founded. After a brief but warm expression of the emotions with which he had witnessed on yesterday the magnificent spectacle of a prince of the Church receiving the kiss of peace at the foot of the altar from an humble son of Africa born in the bonds of slavery—after paying a just tribute of admiration to the imposing spectacle of so many splendid specimens of the Colored race there present, presided over by a man of such superior intelligence, though redeemed from slavery.

He began reminding them of the language of St. Paul in his eleventh chapter to the Romans, where the great Apostle says that, "in the impenetrable designs of God the fall or impenitence of the Jewish people was the salvation of the Gentiles." It was from the few remnants left from the wreck and the ruin of the former that the Apostles were chosen. Such were the extraordinary designs of God's justice as well as of his mercy!

To the regeneration of the African race, so abandoned to this day, even by His own mercy, God has resolved likewise to choose an apostle from that other people—the Jewish one. Like the great St. Paul, this new apostle will be suddenly transformed from an ardent Jew into a fervent apostle. But like him also he will have to suffer. Like the grain of wheat, he will have to be ground and bruised, then only will the little seed spring up into a great tree whose branches will spread out into every quarter of the earth.

It is this great work which the Reverend Father essayed to sketch in his address. But in order to bring out, in this example, the truthful application of that word of Scripture—in order to show how “God is wonderful in His works and wonderful in His Saints,” he first gave a brief outline of the condition of the African continent in its relations to the Catholic Church up to the first period of the present century. This was necessary in order that they might understand well the vast extent of the gigantic and difficult work which God was reserving for His chosen apostle. In the second place, he described graphically the providential circumstances of the Venerable Liberman’s conversion to the Christian faith, and his holy life up to the period when he received a distinct and definite intimation of his mission as apostle of the African race. Finally he strove, to show how faithfully he had accomplished his great mission, how deep, and entire, and lasting was the affection which, till his last breath, he bore to that people, henceforth the sole object of his labors by day, of his prayers and preoccupations by night.

After detailing the work accomplished since 1841; by these devoted missionaries upon the deadly climate of Western and Eastern Africa, and assuring them that they would hear further interesting details and statistics from his colleague, the Rev. Father Healy, he concluded by congratulating them on their courage, their manhood, their prudence and their unity; and by promising them in common with the hundreds of his brother missionaries dispersed upon this continent upon the great African land, and throughout the West Indian Islands, he would consecrate his energy his health, and his life to the work of the regeneration of the Colored race.

ADDRESS OF FATHER SLATTERY.

The Rev. Father Slattery was called upon and delivered a strong address. He spoke in substance as follows:



REV JOHN R. SLATTERY, MARYLAND.

Fellow Catholics and fellow citizens! These I consider the best titles any man can boast of. First a Catholic then a citizen. We are all Catholics and citizens of America. We possess that civil liberty of

which the Cardinal spoke yesterday, and above all, moral liberty. But my remarks are going to be confined to my individual work. A few years ago I had to send a Colored boy to Canada to be educated: many said it was foolish. That boy is with me now. It was a question if he could come to the seminary. I asked the Sulpicians, who put it to the vote of the students in the seminary. How many do you think voted for admission? Every mother's son of them, I told the Cardinal of this, and he said that had any of them voted against it, he would have bowed his head in sorrow. It is a serious thing to take Colored boys and make them priests. They have as much right to be priests as I have, and do not believe we will succeed in this work until we have hundreds and thousands of Colored priests. It has been said that you don't want Colored priests. The way you have received Father Tolton shows that to be a lie.

The Colored women are better than the Colored men, but they alone cannot elevate the race. If men are not thorough Christians how can I raise priests? If you are what you ought to be, you will become a great race; if you are not, my work will be a failure. You have a great future before you; if you are united you will become like leaven spoken of in the Gospel. Had any one told me of this Congress ten years ago, I would have been dumbfounded.

Father Slattery referred to a Colored boy now in the seminary who in the midwinter examination in a class of eighty stood among the first five. "I have three boys," said he "in England—one from Virginia, and two from Maryland. I also have a boy from Baltimore in Bishop Ireland's college. I knew no one at the time who would take him except the bishop—God bless him"

Train your families right; go to church; frequent the sacraments. It is the good example at home

which puts into the breasts of boys the desire to become priests. Say your night prayers; try to put your boys in the sanctuary. All cannot be priests; we want the best. An Irish woman never takes a boy of no account for the service of the altar. As soon as we have plenty of good Colored priests things will change across the Potomac. Do you wish to increase your joy and confidence? It rests with you. In forty-hours your labors will cease. Carry home with you a determination to do your best, and when you next assemble you will behold the fruit of your labors.

A vote of thanks was unanimously tendered to Father M'Dermott for his interesting paper, and to Father Slattery for his earnest address, after which the Congress adjourned until Thursday at ten o'clock.

EVENING SERVICES.

The Congress attended the services at St. Augustine's Church, where, after the recital of the Rosary, there was a sermon by the Most Rev. Archbishop Elder, followed by the Benediction of the Blessed Sacrament, Given by Father Tolton.

ELOQUENT SERMON BY ARCHBISHOP ELDER.

The Archbishop took for his text the words of Our Savior, "Thou shalt love the Lord thy God with thy whole heart, with thy soul, with all thy mind and all thy strength; and thy neighbor as thyself."

His Grace dwelt upon the grandeur and beauty of self-sacrifice, and showed how impossible it is to practice the great law of charity from purely humane motives. Nothing but the love of God, the desire of serving Him in ministering to His poor, the certainty of being rewarded by Him, can give men and women the strength to sacrifice themselves for the good of

others or for the purpose of alleviating the woes of others.

Slavery has always existed in the world. In ancient times and among the most refined heathen



REV. FR. WHITE, KENTUCKY.

nations, so great was the extent of this evil, that the slaves far outnumbered the freemen. The preaching of the Gospel at once ameliorated the condition of the slaves, and gradually obliterated this cruel institution. In Christian lands masters were compelled

to treat their slaves with the greatest humanity. The Church has labored in every age to alleviate the condition of captives. The beautiful orders of the Holy Trinity and of Our Lady of Mercy for the redemption of captives were founded early in the Middle Ages and devoted themselves to the ransom of slaves; and members of this order vowed to give themselves as hostages rather than fail to ransom a poor captive whose faith was in danger of being lost. One of the most brilliant examples of this heroic charity was St. Ramond Nounatus, a Spaniard, born at Catalonia in 1264, of noble family and princely connection, of wonderful talents and genius, but filled with a burning love of God, which led him to choose a life of sacrifice. Being sent into Barbary several times to purchase the liberty of slaves, held in bondage by cruel Mohammedan masters, he found his treasure finally exhausted and gave himself up as a hostage for others. Young, active, and able-bodied he was a treasure to his cruel captors, who treated him with the utmost barbarity and cruelty, tortured him in punishment for his loving efforts to comfort and instruct his fellow sufferers. He died at the early age of thirty-six, and was but one of a host of such heroic souls.

Only the Gospel of Christ could abolish slavery, because only the truth on which that Gospel is based could reach the hearts of both masters and servants. No human philosophy, however lofty, could have taught men to sacrifice their own interests for the welfare of others. And it was above all the example of Christ Himself, the Eternal Son of God, who took upon Himself the form of a servant, who occupied the greater part of His life in menial labor, at that time regarded as work fit only for slaves, which made the condition of slavery tolerable, and elevated and dignified the character of the enslaved.

His Grace then congratulated the assemblage on the fact that their congress was opened with the Holy Sacrifice of the Mass and would be carried on under the approving smile of their Holy religion, from which they would derive light and motive and strength to accomplish a great work. And as the body must be sustained by food to support strength, without which skill and genius are worthless, so too the soul without the food which God has provided in the Holy Sacrament of the Altar is powerless for good. Sentiment and enthusiasm may be awakened by words, but unless sustained and grounded upon the living truth they are but as the crackling of a flame among thorns. Only the true love of God and of his neighbor for God's sake can direct aright any good work and lead us to the eternal reward prepared for us in heaven.

THIRD DAY'S PROCEEDINGS.

The congress was called to order by the President at 10:30 o'clock.

The opening prayer was read by the Rev. Father Tolton.

The minutes of the second day's proceedings were read and approved.

ARCHBISHOP ELDER ATTENDS THE CONGRESS.

The Most Rev. Archbishop Elder was introduced to the congress by the president in a few words very complimentary to the distinguished prelate. After the applause had ceased, the Archbishop said: "A very flattering introduction and a very flattering speech. I thank you for your warm greeting. I acknowledge that I have come from Cincinnati expressly to meet you. I have pressing business engagements and must be home by Monday. I am

not here to assist you, for you do not need my assistance to carry on the work of this congress: I am here to encourage you, to remind you of some of the



DR. W. S. LOFTON, DISTRICT COLUMBIA.

fundamental truths which you already know. I would say, what I have done for your race at Natchez at the time thousands were sick with a terrible

disease was the most consoling work of my life. The years I have spent with the Colored people were years of encouragement and renewed confidence in the future of the Colored race. I know much of the Colored people, and my work among them only confirmed the opinion I had previously formed of them. It gave me assurance that they were willing to listen to anything that might be said to them of God and of heaven. I don't think I have met one that was not willing to listen to me when I spoke of the necessity of serving God, to say their prayers, and approach the sacraments. God gives those who work for Him great graces and enables them to go on in their work of elevating men and preparing them to receive the blessing which flows from that work. I will not detain you, but bid you God speed. Rest assured I will remember you in my prayers, and in the Masses which I shall offer I shall pray that what you are doing may be fruitful of blessings for yourselves, your families, and the whole country."

At the conclusion of the Archbishop's address a vote of thanks was tendered him.

REPORT OF COMMITTEES, ETC.

The committee appointed to visit the President of the United States reported that he would receive them in the east room of the White House at 1.30 o'clock Friday afternoon.

The committee on resolutions reported progress.

The committee on finance reported the expenditures for chairs, telegrams, etc., to be \$67; and on motion a tax of \$1 was levied upon each delegate.

The chair was authorized to appoint a committee of five on printing.

A resolution was offered and unanimously passed, to send a photograph of the Congress and St. Augustine's Church to the Holy Father.

A communication from John Boyle O'Reilly was read and referred ; also a communication from the Catholic Knights of America, of the District of Columbia.

Mr. W. H. Smith requested Dr. A. J. Faust to address the congress. Dr. Faust, in compliance with the request, ascended the platform and delivered a magnificent speech ; in which he pictured in eloquent language, the work which the Church had done and is now doing for the training of the Colored Catholic youths of America ; and how she, by the voice of her councils, theologians, and doctors, from the earliest ages, labored to suppress human slavery. Dr. Faust's address was not only instructive and interesting, but it was delivered with great vigor, and force, and has been pronounced by those familiar with his oratory, to be one of the most eloquent orations they ever heard him deliver. The congress by unanimous consent, tendered him its thanks.

Mr. G. R. Thomson of South America, delivered a very interesting address, in which he referred to his travels through Asia, and Africa, and to the good work which the Church is doing in those lands.

Father Healy, C. S. Sp, was then introduced, and he read a valuable paper on the establishment of the missions of the Order of the Holy Ghost on the West coast of Africa. His paper shows the extent of the entire missions and the work accomplished, they being the first missions opened on the coast. This paper may be considered as a supplement to the one read by Father McDermott on Wednesday.

The committee on resolutions presented a report through Father Slattery. It is in the form of an address to the Colored Catholics, informing them of the work of the congress. It begins by stating the facts connected with the opening of the congress, the grand ceremonies, the presence of His Eminence

Cardinal Gibbons, etc. The statistics of the number of Colored churches, etc., are given as follows: There are twenty Colored Catholic churches in the country; each has a school attached. There are also sixty-five other schools; about 5,000 children are instructed in



NICHOLAS GAILLARD, MINN.

them. There are nine orphanages caring for three-hundred orphans. The address refers to the interest shown to the Colored race by the Sisters of the Good Shepherd and the Little Sisters of the Poor.

The address declares that on all sides there are calls for schools. It advises that classes be formed

for instruction in catechism in churches, or in private houses where there are no churches. It warns the people against secret societies and the evil of intemperance. It states that there are seven Colored students now preparing for the priesthood and that 150 Colored women are at present consecrated to the work of Christ. With regard to the union of mechanics, the address expressed the hope that an opportunity will be offered for Colored boys to become master mechanics. The necessity of putting into the hands of the young good Catholic literature is dwelt upon, and parents urged to attend to this important matter.

The congress adjourned until 3:30 o'clock.

EVENING SESSION.

The Congress met at 3:30 o'clock and immediately proceeded to business.

The Rev. C. A. Splinter, O. P., delivered an eloquent address on the infallibility of the Church, taking for his text the words, "Thou art Peter," etc.

A motion to reconsider the vote by which the address of the Congress to the people was adopted caused considerable discussion. Among the principal opponents to the address were the Rev. Father Walsh and Mr. Willis J. Smith. Father Walsh strongly expressed his dissatisfaction at it, and said he favored an address which would properly express the sentiments of the Congress. He thought the Colored race should be encouraged to establish high schools.

The motion to reconsider was adopted and the address was referred back to the committee.

Miss Hallie Q. Brown, of Wilberforce, Ohio, was invited to give a recitation, which she did most acceptably, prefacing her recitations by a few complimentary remarks.

It was resolved to increase the number of the members of the committee on resolutions.

The Congress adjourned at 7:15 to meet on Friday morning at nine o'clock sharp.

Mr. C. H. Butler, of Washington, read a splendid paper on Catholic literary societies in which he showed the great need of organizing such associations wherever possible. He named ten books which he would advise Catholics to read. The paper was well received, and a vote of thanks tendered to the author.

Mr. Robert Blackstone, of Ohio, read a paper on the labor question, which bore evidence of having been carefully prepared, and was full of instructive suggestions.

The Rev. Father Stephan, of the Catholic Indian Bureau, was the next speaker and, and he dwelt for some minutes on the proper use of reason. He urged the Christian soldiers. As an evidence of his interest in the work of elevating the Colored race, Father Stephan generously presented 150 copies of the "Faith of Our Fathers," to the Congress for distribution to its members.

A large number of communications were received some of them were read, and all were referred to the proper committees.

The Congress then adjourned.

At a later hour they attended Saint Augustine's church and listened to a sermon delivered by the Rev. Father T'oton.

FOURTH DAY'S PROCEEDINGS.

THE DELEGATES CALL ON THE PRESIDENT—

THE HOLY FATHER SENDS HIS BLESSING—

ADDRESS TO THE PEOPLE—ADJOURNED

The fourth and closing day of the National Colored Congress was the most interesting one of the

session. The Congress was slow in getting to business, and it was nearly eleven o'clock before Mr. Lincoln Valle of Missouri, in the absence of President Rudd, called the delegates to order.



WILLIS J. SMITH, D. C.

— Mr. D. S. Mahoney of Pittsburgh read an interesting paper, prefacing his essay by reading from the decrees of the last Plenary Council of Baltimore.

The Rev. Ignatius Panken, S. J., of St. Louis addressed the Congress. He alluded to the work which is being done for the Colored race in the West, and was listened to with great attention. It is generally known that the Society of Jesus was the first order in America to labor among slaves; he said that from the progress already made in St. Louis, the work among the Colored people of that city hopes soon to rival Baltimore.

Mr. C. H. Butler took the chair, when a communication from Mr. T. E. Waggaman, was presented inviting the delegates to visit his art gallery: The invitation was accepted, and Saturday morning at ten o'clock selected as the hour for the visit.

Mr. Willis J. Smith, offered a resolution of thanks to the Society of St. Vincent de Paul for establishing a conference of the society at St. Augustine's Church. The resolution was accepted.

Mr. Milton E. Smith, Editor of the *The Church News*, and secretary of the Particular Conference of Washington, was requested to address the Congress. Mr. Smith was escorted to the platform and said: I am not here, Mr. President and gentlemen, for the purpose of making a speech, but simply to testify to the interest which I feel in the work which has been undertaken under such favorable auspices, and to offer my congratulations to you for the manner in which you have conducted this, the first Catholic Congress. But why compliment you and not myself? and all of my fellow countrymen? for so closely are all united by the ties of common brotherhood, that what interests one class of citizens must necessarily interest all. You all know the maxim that the peace, permanency and happiness of a free government rest upon the wisdom, morality, and purity of its citizens; Now when the chains of slavery were stricken from your limbs and you were permitted to enjoy the

inalienable rights which God gave man in the dawn of creation, when He called him forth from the dust of the earth and breathed into him an immortal soul, you were admitted to citizenship. You not only received the blessings of citizenship, but its burdens and responsibilities. Consequently, the more enlightened you become, the higher the standard of your morality, the better it will be for the whole country now menaced with communism and anarchy.

While we rejoice at the progress which the Colored race has made, we cannot forget that among the 7,000,000 Colored people living within the limits of the republic, there is but a few thousand Catholic: — Those acquainted with the character of the African know that this is not his fault, but the result of the prejudice and bigotry by which he has been surrounded. To remove this prejudice should be your aim; you should show yourselves brethren now. In every age the Catholic Church has stood as an insurmountable barrier between man and despotism, civilization and anarchy; and with all her mighty power has labored to guard the liberty of every race; tell them now, within the shadow of her altar, there have ever been found priests as willing to break the Bread of Life to the slave as to the master, to the peasant as to the king. When you have shown them what the Church has done for the oppressed you will have removed much of the prejudice, and caused them to seek to know more of the Church, and thus open the way to their final conversion. Mr. Smith referred in warm terms to the pastor of St. Augustine's and to the noble work which he is doing for the elevation and Christian training of the Colored race. A vote of thanks was tendered the speaker at the conclusion of his remarks.

On the expiration of the morning session, the congress in a body, visited the White House and

were received by President Cleveland. Mr. Robert L. Ruffin, of Boston, was the spokesman for the delegates. He thanked the President for his kind treatment of the Colored race, and added: "The teachings of the Catholic faith are, that the children of the Catholic Church should be obedient to their superiors," hence, the delegates had presented themselves to show their respect to the President.

The President said he was glad to meet the representatives of the Colored Catholic Congress, recognizing in them a powerful element in the progress and prosperity of our country. He further said: "I am fully convinced that good religionists, who take an interest in the welfare of the nation, are a powerful auxiliary to a good administration and a good government, and I will take pleasure in taking the delegates to the Colored Catholic Congress by the hand."

The delegates were introduced by Mr. Ruffin, and the President shook hands with all of them.

EVENING SESSION.

The closing session was opened with prayer by Father Tolton.

A cablegram from Rome was read as follows:

ROME, January 4, 1889.—Mr. Daniel A. Rudd, Washington, D. C. The Sovereign Pontiff gladly and proudly blesses the Congress with all his heart.

"CARDINAL RAMPOLLA."

While the secretary read the message from Rome, the delegates rose to their feet, and heartily applauded. Several of the delegates expressed great pleasure at the cheering news that the Holy Father had sent his blessing.

The following delegates were appointed members of the committee on printing: Dr. Wm. S. Lofton, D. S. Maboney, Lincoln Valle, R. Blackstone and Jerome Augustine.

Mr. James Davis, of Richmond, read a paper on intemperance, showing the great evil growing out of the treating habit.

Communications were received from St. John's Society of Washington, and from the Catholic Knights of America, of New York. After the communications were read, they were referred to the committee.

The Rev. Father Scully, of Massachusetts, charged Mr. White, a delegate to the congress, to pick out a Colored boy to be educated at his (Father Scully's) expense, for the priesthood. The congress was delighted to listen to the announcement that a lad living on Capitol Hill had volunteered to try and prepare for the Holy calling.

A vote of thanks to the officers of the congress was unanimously adopted. A resolution was also passed thanking the District Commissioners, the police authorities, Mr. Ed. J. Hannan, Mr. Thos. E. Waggaman, and the press for valuable favors.

The following resolution was unanimously adopted :

“Resolved, That we express our sympathies with our brethren of the Emerald Isle, who, like ourselves, are struggling for justice at the hands of men.”

Addresses were made by Messrs. R. L. White, of Massachusetts, Wm. H. Smith, District of Columbia, Mr. C. H. Butler, District of Columbia and Mr. D. A. Rudd, of Ohio.

A resolution was passed authorizing the executive committee to confer with the committee of the German Verein relative to the advisability of holding a general Catholic Congress.

ADDRESS OF FATHER WALSH.

At the request of the delegates from the District of Columbia, the Rev. M. J. Walsh, pastor of St.

Augustine's was called upon to make the closing address to the congress. Father Walsh began in a humorous way : St. Augustine's is your most beautiful church in this country, but you cannot say that I am your most beautiful pastor. I was amused to read this morning in one of the daily papers, this notice of my appearance before you yesterday. "Father Walsh began his remarks in a quiet, quaint way." This is like what an old lady of St. Augustine's said to me—"Yes, he's quiet, but he'll get there."

The occasion makes it suitable that I should make the closing address to this Congress. My heart is filled with interest in you, and it is a pleasure and a delight to me to speak to you on this occasion.

On the part of the congregation and of their priests, let me express our high appreciation of the members of this congress. You have expressed yourselves, honored, that we receive you in a church worthy of the representatives of our broad States and Territories, while we feel that your honorable and edifying behavior does honor to St. Augustine's. You have, since you came in our midst, delighted us by your happy, cheerful disposition. Already you are to us dear friends, we will feel sorrow at your leaving us, and feel a pleasure in hoping to meet you again.

It is the expressed opinion of yourselves and of your best friends, that to make a good start is all that can be expected from this first Congress. Then you have done your work with gratifying success. Your deliberations have been carried on in that spirit of wisdom and of moderation which was invoked upon you by His Eminence the Cardinal Archbishop of Baltimore, and by His Grace the Archbishop of Cincinnati. The bishops and priests of the country have watched you with a kindly interest; so with your fellow Catholics the country over. And all will hear with joy the glad and happy tidings of your success,

Nothing has occurred in this Congress that an enemy can call unbecoming or unworthy. As a spectator of your Congress during every hour of its sessions, let me compliment the modesty and forbearance of all. Assembled in your first Congress, it was natural that you should have referred to the past in order to bring out more brilliantly the glory of the present. Next time, and in all future times, take your stand as American citizens and Catholics.

You have been well selected by your pastors: You are men sound in the faith; you have given evidence of your intelligence by the public address you yourselves have drawn up, and which has just now been read; you have put forth strongly and with due moderation, your sufferings, your wants, and your aspirations. This is the chief work of this Congress. You will increase your claims to your rights as citizens and Catholics in the measure in which you manfully and intelligently put forth your claims. You have properly decided to get the approval of His Eminence the Cardinal Archbishop of Baltimore before giving publication to this your address, Cardinal Gibbons is broader than your address; and he will give it his approval in the same hearty spirit with which the Sovereign Pontiff, Leo XIII, has this evening blessed you -- "Gladly, Proudly, and with all his heart"

You have been delighted beyond measure by the broad and able sermon preached to you by our illustrious Cardinal on New Year's day. He tore himself away from the venerable traditions of the Cathedral of Baltimore, on New Year's day, and so delighted was he to discourse to you of your liberties as citizens and as Catholics that he declared it was the happiest New Year's day of his life. "Within the portals of the Church," he has told you, "There are no lines of distinction. Canon Law restricts the administration of

Baptism, Matrimony, Extreme, Unction and Viaticum by the territorial limits of parishes. These are the only restraints to your rights as Catholics; these you



I. B. FLETCHER, PENN.

are subject to, equally with all your brethren in this country, and you are free to go to church where you please because you are Catholics. Such is the law of

the Church of God, and such is the practice of Rome, There are nearly four hundred churches and public chapels in the city of Rome, and all are open, and all are free to enter and to worship without distinction of race or condition.

The National Capital is advancing on the broad lines of Catholicity. Here is a church for the benefit of Catholics of the Colored race. and in this church the best people of Europe and America kneel side by side with you, and yourselves may go and worship as, you you please, in other churches of the city. St. Peter's church, on Capitol Hill, has at least one thousand and five hundred Colored in its congregation, St. Dominic's nearly a thousand, Trinity Church, Georgetown, five hundred, St. Aloysius', the same number, St. Patrick's a few hundred. Your people rent pews and enjoy the full benefits of these churches.

The present condition of your race that calls for separate churches and schools, especially in the country districts, is exceptional. The ultimate end and, indeed the natural state of things, must come, when your race will be attended to like all others in the parish within the limits of which you live. There must be one people in one Church—yes, in the Church of God there must be unity. The words of the Psalmist must be realized in her: "Behold, how good and how pleasing a thing it is for brethren to dwell together in unity."

You have been an intense interest to me since you came in our midst. I have kept myself from all parish work in order to be with you in all your deliberations. I have observed and studied you, and I will not conceal from you that I have learned more of the Colored people these four days than in the twelve years that I have devoted my young life exclusively for their benefit. I am delighted and proud of you.

The President of the United States said a pretty

thing of your good looking member from Minnesota, who had called the White House yesterday to secure our reception: "Yours," he said to representative, "Is the nicest delegation I have received." What must he not have thought of our two hundred strong in the East Room, at our reception this noon, accompanied by our Father Tolton, by such a number of the reverend clergy, and the Vice Rector of the Catholic University?

What is left me now to say to you but, with all my heart, to wish you a happy New Year, a pleasant journey, and safe return to your homes.

Farewell! fellow countrymen and fellow Catholics.

A vote of thanks was unanimously tendered to Father Walsh.

Mr. W. H. Smith presented the resolutions or address of the Congress to the people. Previous to reading the address, Mr. Smith made a few timely remarks, in which he alluded to the cablegram from Cardinal Rampolla, which he said caused him to realize more plainly than ever his duties. It made him love those he had not admired as he should. The words of Father Walsh had made a deep impression upon his heart. He felt thankful that the four days of the convention had passed without an angry word from any delegate. What caused the Congress to get along so harmoniously?—The grace of God. The reading of the resolutions was listened to with great interest, and on a motion they were unanimously adopted.

THE ADDRESS.

ADDRESS OF THE CONGRESS TO THEIR CATHOLIC FELLOW-CITIZENS OF THE UNITED STATES.

Assembled in capital of our country, on the opening of the year 1889, in the presence and under the patronage of His Eminence Cardinal Gibbons, Arch-

bishop of Baltimore, and with the approval of our Catholic hierarchy we delegates of the Colored Catholics of the United States, deem it proper, at the close of the deliberations, to address our Fellow Catholic-citizens of this country, and to put before them a summary of the work we have accomplished.

Several hundred in number, gathered from the various States of the Union—from the Mississippi to the Atlantic, from the Great Lakes to the Gulf—we opened our convention with Solemn Mass, of which the celebrant was the Rev. Augustus Tolton, our trusted and worthy brother in race as in creed, in whose elevation to the priesthood we rejoice, and in the presence of Cardinal Gibbons, who graciously condescended to be with us, and who, by his words of encouragement, stimulated our efforts.

In this meeting; even under such encouraging patronage, to consider, in a public manner and for the first time in our history the needs and claims of our race, it was natural to feel that a herculean task awaited us. But, relying on the assistance of the Holy Ghost, whose inspiration, we have no doubt prompted the call of this assembly; confiding also in the spirit of ardent patriotism, of Christian Prudence and humble forbearance actuating the hearts of each and every member of this Convention; and encouraged in our labors by the beautiful spectacle of nearly two hundred intelligent and Christian men, representing every section of this vast country, we congratulate ourselves upon the results at which we have arrived.

Although we did not, at the outset, presume to think that this Congress could be other than an humble experiment—although we do not, even still, presume to claim that its results be other than an entering wedge in the breaking of the mighty wall of difficulties lifted up for centuries against us and a

mere preliminary step in the progressive march and final regeneration of our people—yet we feel that we can safely present these results to the entire world, assured that they will mark the dawn of a new and brighter era in the history of our race in every land wherein it is established.

While we may well rejoice over the progress made by our Colored fellow-citizens within the last quarter of a century, since they have been permitted to enjoy, to some extent, the inalienable rights given to every man in the very dawn of creation, we must admit—only to lament it—the fact that the sacred rights of justice and of humanity are still sadly wounded—are still immeasurably obstructed—even in a country where liberty, so long an exile, so long abused, so long a wanderer the world over has found at last a secure refuge, a permanent home, a grand and lasting temple.

Knowing too well, however, that time alone, accompanied and overshadowed by the providential shaping of an all wise God, will eventually remove such obstructions. Knowing, too that our divinely established and divinely guided Church, ever the true friend of the down trodden, will, by the innate force of her truth, gradually dispel the prejudices unhappily prevailing amongst so many of our misguided people, and therefore, anxious not to forestall in any way the time marked by God for bringing about this great work, we feel confident that this solemn expression of our convictions, of our hopes and of our resolutions, will have at least the advantage of proving that we—the Catholic representatives of our people—have earnestly contributed our humble share to the great work for whose final accomplishment all our brothers are ardently yearning.

The education of a people being the great and fundamental means of elevating it to the higher planes

to which all Christian civilization tends, we pledge ourselves to aid in establishing, wherever we are to be found, Catholic schools, embracing the primary and higher branches of knowledge, as in them and through them alone can we expect to reach the large masses of Colored children now growing up in this country without a semblance of Christian education.

Aware of the importance and necessity of literary societies as a means of completing our young



DAN. A. RUDD OHIO.

men's training and attainments, we declare that this Congress encourage all such societies as an abundant and fruitful source of social and intellectual improvement.

As manliness and sobriety go hand in hand, we strenuously exhort all our fellow citizens to practice the self-sacrificing virtue of temperance, either individually or in the societies already existing in connection with the Church.

We appeal to all labor organizations, trade unions, etc., to admit Colored men within their ranks on the same conditions as others are admitted. We appeal, likewise, to all factory owners and operators, telegraph and railroad companies, store and shopkeepers, to give employment to Colored people, men and women, in all departments of their business, as help may be required, without discrimination, and on the merit of their individual capacity, intelligence and integrity.

Conscious that one of our greatest and most pressing needs is the establishing of industrial schools, where the hand of our youth may be trained, as well as the mind and heart, we heartily endorse every movement tending to promote such a good work.

Sincerely deploring the fate of so many children, so many sick and indigent persons thrown upon the mercy of the world, we should not forget the consequent need of orphanages, hospitals and asylums for the care of those unfortunates whom Divine Providence thus entrusts to the care of the their stronger brothers.

We condemn in the most emphatic terms the custom of renting to our people, or constructing for the purpose of renting to them poorly lighted poorly ventilated and roughly planned tenement houses, as they are not only dangerous to public health, but are moreover hot beds of vice and consequently a standing menace to morality.

In this connection we desire to draw attention to the discrimination practiced by real estate owners and agents against respectable Colored people in refusing to rent them desirable property because of their color, or, when renting to them, of charging a higher rate of rental than would be charged other people under similar circumstances.

Having learned in this Congress the admirable

and remarkable efforts thus far accomplished for the benefit of the African race, either in this country or on the African continent, by the various religious orders of the Catholic Church, we tender these zealous and noble hearted pioneers of the Gospel the expression of our admiration and gratitude, and trust they will continue the work of devotion thus done for the regeneration of our people.

It is, too, a pleasure to us to endorse the noble



JOHN R. RUDD, OHIO.

stand which the AMERICAN CATHOLIC TRIBUNE, to which this Congress owes so much, has from the start taken to furnish our people with useful and entertaining reading.

In conclusion, after pledging ourselves to carry out to the full extent of our ability the solemn wishes of the Third Plenary Council of Baltimore, we express a hope that the fruits of this Convention will be far reaching and lasting and that our Catholic brethren throughout the land will generously help us

by their sympathy and fellowship in the great and noble work which we have thus inaugurated for the welfare —social, moral and intellectual—of our entire people.

Respectfully,

Robt. L. Ruffin, Boston, Mass.; Nicholas Gaillard, St. Paul, Minn.; P. A. M'Dermott, Pittsburgh, Pa.; Washington Parker, New York; R. N. Wood, New York; Lincoln Valle, St. Louis, Mo.; John R. Rud, Cincinnati, Ohio; Jas. A. Spencer, Charleston, S. C.; D. S. Mahoney, Pittsburgh, Pa.; W. H. Smith, District of Columbia; Dan. A. Rudd, Ohio; Wm. S. Lofton, District of Columbia, chairman, committee. The report was unanimously adopted.

A resolution was adopted instructing the Secretary to send copies of *The Catholic Church News* containing the address to all the Archbishops and Bishops of the United States.

Messrs. D. A. Rudd, W. H. Smith and Willis J. Smith were appointed a committee to present the address to the Cardinal; which duty they performed and the work was approved by the Cardinal.

ADJOURNED TO MEET AT RICHMOND.

It was suggested that the Congress adjourn to meet at the call of the President in St. Louis. Another delegate named Cincinnati, and still another presented the claims of Richmond.

After listening to a speech by Father Fahy in which he extended a cordial invitation to meet in the latter city, it was selected as the next meeting place of the Congress.

The Congress then adjourned.

THE BANQUET.

The Washington delegates gave their visiting brethren a fine banquet on Saturday evening, the 5th

inst., in the hall of the church. The following clergymen were present: The Rev. Fathers, Walsh, M'Dermott, Healy, Tolton and Burke. Two tables were spread and bountifully supplied with turkey, ham, fruits, cake, ice cream, etc. About two hundred delegates and their freinds were present. Addresses were delivered by President Rudd of Cincinnati, and Dr. A. J. Faust of this city. The party separated about 11 o'clock after having spent a most delightful evening.

SECOND COLORED CATHOLIC CONGRESS,

HELD IN

CINCINNATI, OHIO, JULY 8, 9, 10 AND 11, 1890.

FIRST DAY'S PROCEEDINGS.

JULY 9TH, 1890

The delegation of the Colored Catholics from the principal cities of the country assembled at the Cathedral Tuesday morning at 9 o'clock to attend the Solemn High Mass, which opened the session of Congress. Rev. John Griffin, of Pittsburg, was the celebrant, Rev. John P. White, of Louisville, Deacon, and Rev. D. A. Eummelen, of Leavenworth, sub-Deacon, Rev. Henry Moeller, acted as Master of remonies. The Colored acolytes of St. Ann's Church served the mass, while St. Ann's Choir rendered the music. During the intervals between the different parts of the services, several national airs were played in solo upon the organ.

Rev. Father Mackey, of the Cathedral, delivered a welcoming sermon to the visitors. He spoke as follows:

FATHER MACKEY'S ADDRESS AND SERMON.

Delegates of the Catholic National Congress, I bid you welcome to the Queen City of the West.

The Catholic Church is the only true friend the down-trodden Negro race possesses to-day in this



REV JOHN M. MACKEY, OHIO.

great Republic. The Negro race does not desire amalgamation with the white race. The white race does not desire amalgamation with the Negro race. The individual of either race who disregards this line of demarcation drawn apparently by nature herself, is no credit to either race. The races will go down the stream of time to the end on parallel lines as they have reached us, equal in the fatherhood of God and the brotherhood of man. The Negro race, which numbers two hundred millions of people, and ten millions in this country, may be relied on to perpetuate itself and has no need as it has no desire of amalgamation with other races. Starting from this point of departure the Catholic Church will champion your cause and teach by word and example your equal right to learn and practice all the trades and liberal professions side by side with white people—the right of a well-conducted black man to sit at table in the public hostelrys of the country as well as at the table of gentlemen everywhere. The Catholic Church will welcome your children in the parish schools. Catholic gentlemen will welcome yourselves into their benevolent societies—into their charitable confraternities. The church throws open her arms to the race that is about to return to her bosom after an almost entire absence for twelve hundred years. For six hundred years North and Western Africa was Catholic and numbered 464 bishoprics, with Carthage as metropolitan See. The Africans never rejected the Church—they were robbed of it by Mussulman oppression, after long and bloody contests. To-day the cathedral of Carthage is rebuilt by Cardinal Lavignerie—the apostle of the race. Six millions of Negroes are to-day members of the Church and the peers of the best and greatest in her bosom. Why is the race the object of so much unjust prejudice and haughty disdain in this free country? It is the

result of the accident of slavery, which was brought about by the sinful greed of the white man—who seeks to perpetuate the prejudice born of the state of degradation inflicted by avarice and removed, thank God, by the honest sentiment of a just public opinion—the mind, not of the few, but of the Nation. The great Archbishop Ireland, that consecrated blizzard of the Northwest, in the language of Archbishop Ryan, of Philadelphia, has placed himself solidly on this platform. The Catholic who repudiates fraternity with a brother in faith and charity because of *race*, proclaims himself better than the Master and an unworthy member of Holy Church, whose mission is to save souls and who is the mother of races as well as nations. Why will not this down-trodden race take wings and fly to the bosom of the Holy Church where they will find truth, divine faith, justice, shelter, protection and security. God grant an end so desirable as the recognition of that divine truth. One God, one faith, one baptism, one sheep-fold, one shepherd.

Unity is substantial when it is intellectual and moral. Intellectual unity exists when all embrace the same truth. Moral unity exists when all pursue the same good or enjoy it by the action of the will. The unity of the Church of Christ should be substantial, Christians should adhere to the same truths by their intellect. They should love the same truths by their will. Now to establish the disciples of Christ known as Christians in unity of divine faith and charity, there must be unity of social means. And this means that there must be unity of power to teach and to govern the spiritual order. Now since faith is the foundation of charity and of practical Christian life, the whole ground of the unity of the Church rests on the teaching power of the representative of Christ, to whose authority all are bound to assent as

to the authority of Christ Himself. To that voice all must listen as to the voice of Christ himself. The principle of unity is centered in the head of the Apostolic body. He is the executive officer, and has power to act, to feed both lambs and sheep, both people and pastors, to lead them to wholesome pastures. Hence arises the unity of the members of the Catholic Church of Christ. All obey the teaching authority instituted by Christ Himself as the bond and principle of unity. This unity is the corner-stone as well as the key-stone of the arch. This form of social unity is an essential character of the Church of Christ. And therefore its presence or its absence will be a distinguishing mark by which we may know the true Church of Christ. The question now arises : Did Jesus Christ commit His own divine teaching authority to the Apostolic Body for the purpose of conveying His doctrine to men?

I answer emphatically He did. In Matthew we read : These twelve Jesus sent, saying : Go to the lost sheep of the house of Israel, that which I tell you in the dark, speak you in the light, and that which you hear in the ear preach ye upon the house-tops, and fear not those that kill the body and can not kill the soul ; but rather fear him that can destroy both soul and body in hell. Every one, therefore, that shall confess me before men, I will also confess him before my Father who is in Heaven. But who soever shall deny me before men, I will also deny him before my Father who is in Heaven. Behold, I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and as simple as doves. But when men shall deliver you up, be not thoughtful then of what to speak. For it is not you that speak, but the spirit of your father that speaketh in you. And you shall be hated by all men for my name sake, but he that shall persevere unto the end, he shall be saved.'

Behold the mission of the Apostles. And to Simon He gave the name of Peter; for it was on this rock he was to build the whole edifice of the Church. You are the salt of the earth. You are the light of the world. A city that is on the mountain can not be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick that it may give light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven. (Matt. v.) You shall be hated by all men for My name sake, but a hair of your head shall not perish. In your patience you shall possess your souls. He declares (Matt. x.) that Himself and His Father are received by those who receive His disciples and that it will be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city that neither received them kindly nor listened to their words. As the day of His death approaches He discovers His whole plan, He declares that He has finished the work which His Father gave Him to perform by manifesting to the twelve Apostles all things whatsoever He hath heard from the Father. (Jno. xiii. 48.) "I have glorified Thee upon the earth. I have finished the work which Thou gavest Me to do. I have manifested Thy name to the men whom Thou gavest Me out of the world. Thine they were and to Me Thou hast given them; and they have kept Thy word. The words which Thou gavest me, I have given to them; and they have received them and have known for certain that I came forth from Thee; and they have believed that Thou didst send Me."

We see therefore that Jesus Christ has finished His work by sending the Apostles into the world as the Father has sent Him. (John xvii.) As Thou hast sent Me into the world I also have sent them into the world. (182) He prays that divine aid, the spirit of

truth be given them, abide in them and remain in them forever, in order to teach them all things and suggest to them all things whatsoever Christ Himself had said to them, that being sanctified in truth they may go and bring forth much fruit, and so they fulfil this mission even as he himself fulfilled it. And not only does He promise, pray and wish divine aid for them, but for all those who will believe in Him through their word even as they had believed in Him through His own word. And I will ask the Father and He will give you another paraclete that He may abide with you forever. It is plain that the spirit of truth was promised not only to the persons of the Apostles, but also to their successors throughout all generations. The spirit of truth whom the world can not, receive because it seeth Him not nor knoweth Him, but you shall know Him because He shall abide with you and shall be with you. I will not leave you orphans, I will come to you. In that day you shall know that I am in My Father and you in Me and I in you. These things have I spoken to you, remaining with you. But the Paraclete the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you. Peace I leave with you My peace I give to you. Let not your heart be troubled, nor let it be afraid. (Jno, xiv-16-27) Holy Father! Keep them in Thy Name whom Thou hast Me, that they may be one as We also are. Sanctify them in truth; Thy word is truth. As Thou hast sent Me into the world, I also have them sent into the world. And not for them only do I pray, but for those also who through their word shall believe in me; that they all may be one as Thou Father in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me. Unity, it is plain, is an attribute of the *true church* from the prayer of Christ be-

before His passion. And, He continues, the glory which Thou hast given Me, I have given to them, that they may be one as We a'so are one, I in them and Thou in Me; that they may be made perfect in one; that the world may know Thou hast sent Me and hast loved them as Thou hast also loved Me Father I will that where I am, they also whom Thou



HON. GEO. H. JACKSON, OHIO.

hast given me may be with Me; that they may see My glory with which Thou hast loved Me before the foundation of the world.
(Jno. xvii. 11-26.)

These words of Jesus Christ show clearly that he made the Apostles the depository of His whole doctrine and the heirs of His own mission with His own divine power to remain always, forever, with them to

assist and guard them from error and evil in the fulfilment of their mission, the gathering of the souls of men unto salvation, into the one fold of His discipleship of which He is Himself the ever present but invisible head.

Jesus Christ on the day of resurrection from the dead, appears to His Apostles and says to them: "Peace be to you. As the Father hath sent Me I also send you." When He had said this He breathed on them, and He said to them: receive ye the Holy Ghost. (Jno. xx.) And after this appearing to the eleven Apostles upon a mountain in Galilee where Jesus had sent them word by the holy women to meet Him. He spoke to them saying; All power is given to me in Heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consumation of the world. (Matt. xviii.) Here we have the warrant, the commission of the Apostles and their successors the bishops and the pastors of the Church of Jesus Christ. He possessed the plenitude of power and in virtue of this sovereign power He sends them to teach and disciple *all nations*, in all truth; And that He may assist them effectually in the execution of this divine commission, He promises to be with them, not indeed for three or four hundred years, or for a thousand years or two thousand years, but for all time, even to the end of time, all days even to the consumation of the world. How then could the Catholic Church that issued from the person of Christ Himself ever go astray? How could she go astray while He who is the Way, the Truth and the Life is her real head, abiding with her pastors according to His promise? Could the Son of God fail to fulfil his promise and abandon the shep-

herd entrusted with the feeding of the lambs and the sheep—the truth would cease to be an attribute of God. The mission of the Apostles is identical with the mission Christ Himself. He is incarnate in them. This teaching is the exclusive means Christ assigns to the world of attaining divine faith and salvation.

There is no other way to obtain faith but to listen to their preaching. In their organized capacity they are called the Church, the teaching Church and Christ says in Matt. xviii, 17-18: "If any one will not hear the Church, let him be to thee as the heathen and the publican. Amen I say to you whatsoever you shall bind on earth shall be bound also in Heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."

To bind and loose signifies full power to govern. In the spiritual order the power of governing implies the power of teaching and over-ruling opposition in the form of objections and exceptions. Who can lawfully object to divine teaching authority? Who can say to the herald of God, I will not hear, I will not obey, I do not understand. Once he knows that the messenger comes from the Son of God, with a message fraught with blessing to men: To bind and to loose is to govern, but to govern with divine authority is to teach with divine authority. Hitherto Jesus spoke to all the Apostles, and now the divine Rock speaks to Simon who is a rock only by the strength which Jesus imparts to him. Simon had just confessed at Caesarea. "Thou art the Christ, the Son of the living God." When Jesus said to him: "Thou art Peter and upon this rock I will build my Church—and He concludes—the gates of hell shall not prevail against it." (Matt xvi. 16-17, 18) Jesus Who knew that faith in Him is the foundation of His Church, inspires Peter with a faith worthy of being the foundation of that admirable edifice:

“Thou art the Christ, the Son of the living God.” By this profession of divine faith he gains for himself the inviolable promise which make him the foundation of the Church. The word of Jesus who makes out of nothing what ever He pleases gives this strength to a mortal man. Tell me not that the ministry of Peter will end with him. What is to serve as a support and foundation for an eternal Church can never have an end. Peter will live in his succession. Peter will always speak in his see. In these words you hear the voice of 630. bishops in the council of Chalcedon held in 551. “Thou art Peter and upon this rock I will build my Church. And I will give to thee the keys of the kingdom of Heaven. Whatsoever thou shall bind upon earth shall be bound in heaven, and whatsoever thou shall loose upon earth shall be loosed also in heaven.” All rulers and people, pastors and flocks are submitted to these keys. Unity! Divine Unity!

Peter it is who is ordered to love more than all the other Apostles, (Jno. xxii) for greater dignity is conferred upon him and upon him rests greater responsibility than upon the the other Apostles. He it is who is charged with the feeding of the lambs and the sheep, the education of people and pastors.

Among the Apostles, Peter is first on all occasions — first in the confession of faith — first in the obligation of love — first of the Apostles who saw Jesus risen from the dead, first to bear testimony of Him before the people (I Cor. XV.3) — first to speak of the election of Mathias in the room of Judas Iscariot (Acts II. 14) — first to convert the Jews — first to receive the Gentiles into the Church — first every-where. The Apostles are numbered four times in the gospels. Peter is always at the head of the list — although the others are not taken in the same order. Peter is Head of the Church — and the successor of

Peter has ever in the Church of Christ enjoyed the plenitude of power. Simon, Simon, said our Lord, behold Satan hath desired to have you — but I have prayed for thee that thy faith fail not — and thou being once converted confirm thy brethren (Luke XXII 31.32)

Now how could Peter confirm his brethren in the faith after his own conversion, only the prayer of the master was a sufficient guarantee that Peter would deny Him no more; that Peter would never again deny the truth that his faith would be unfailing and himself infallible.

The unity of the church of Christ is perpetual, and must be perpetual as a mark of Christ's own unity with God.

The Apostles associate others with themselves in the ministry—Silas Barnabas—Timothy, Titus and many others. These in turn associate others with themselves who continued the mission transmitted to them from the Apostles. These successors of the Apostles rule the Church and teach the faithful as the Apostles themselves had done. Peter dies, Titus succeeds him as sovereign pontiff to continue Peter's office of confirming the brethren, feeding the lambs and the sheep, Titus dies, Anacletus succeeds to his office. Then come Clement, Evarist, Alexander, two hundred fifty three successors of Peter in one unbroken chain through the centuries to our time and the glorious reign of Leo XIII—Presenting to the world the spectacle of an United Church—teaching the world the deposit of revelation in its plenitude, reaping the harvest of souls, gathering them into the sheepfold, to be fed by the shepard. The Vicar of Christ to whom Christ gave charge over all. Feed my lambs, feed my sheep. Confirm thy brethren. Let not your heart be troubled, for I am with you always, even to the end of the world.

The Apostles condemned false teachers and practices in the Council of Jerusalem Acts XIV The Holy See has always condemned false doctrines and false teachers in every century of the Church's eventful history.



EUGENE LEAVELLE, OHIO.

That the faithful may be preserved from the poison of error, lest being led astray, they be carried to and fro by every wind of doctrine; lest they be led by the blind who wrest the scriptures to their own perdition as St. Peter says (II Peter III 16.)

In the 1st century were condemned Simon Magus, Menander, Cerinthus, Ebion, Saturninus Basilides and the Nicolites. In the second century Marcion denied the Incarnation, he was the first type of Ingersol. In III century the Sabellians denied the Trinity, Manichians asserted two infinite, good and evil—The Novatians denied the sacrament of penance's efficacy over mortal sin after baptism. In the IV century the Donatists claimed there were no sinners in the Church—that it was composed of the good alone—wheat and no chaff—(Matt. III). good seed and no cockle (Matt XIII) In 317 Arius priest of Alexandria denies the divinity of Christ. The Catholic Church of God condemned all these errors—And under her withering anathemas they have disappeared from the face of the earth.

The Arians who denied the Divinity of Jesus Christ were condemned by the Council of Nice in the year 325. In the Fifth Century the Pelagians who denied the necessity of God's Grace to enable us to work out our salvation, were condemned by Pope St. Innocent. In the same century the Nestorians who denied that the Blessed Virgin is rightfully styled the mother of God, was condemned by the Council of Ephesus. In the sixth century the Eutychians were condemned by the General Council of Chalcedon. The Eutychians denied the reality of the human nature of Christ. Pope St. Leo convened this Council. In the Seventh Century the Monothelites, who denied the *human* will of Christ, were condemned by the Council of Constantinople. The Iconoclasts were condemned in this same century. In the X and the XI centuries Church condemned the various errors of the Greeks. Berengarius and his principles withered under the anathemas of the Church in the Eleventh Century. The Petrobrussians and Waldenses of XII Century, and the Albigenes of XIII Century, the Wickliffites of

XIV Century, and John Hus and Jerome, of Prague, of the Fifteenth Century met the same fate. The Greek Church never outstripped the confines of nationality, and the strength of the imperishable rock of Peter stayed the advance of the Moslem hosts and saved Europe from the oppressive and degrading yoke of the Crescent, whose power has been continually waning and will continue to do so until it disappears from the face of the earth, wafted to thin air by the divine breath of the vicegerent of Jesus Christ. The Catholic Church of Christ, with which He promised to be to the end of time, has always defended the truths of revelation committed to her keeping by her divine founder for the enlightenment and salvation of the world against every teacher of new and unheard of doctrines. So when Luther denies the universal authority of the Church in the spiritual order; when Carlöstad and Zwnglius deny the Eucharist; when Calvin denies man's free will and makes him a mere machine without responsibility to God or man; when Henry VIII. and Queen Elizabeth deny the Rock of Peter power to feed the lambs and the sheep with wholesome doctrine—good, sound mental food, pure, unadulterated soul aliment—what had God's Church to do but what she has always done—to defend the deposit of revealed religion—the divine Christian faith against every innovator who would preach another Gospel than that which came down from Christ and His Apostles. St. Paul says, Galatians, chapter v.: There are some who trouble the faithful and would pervert the Gospel of Christ. But though we or an angel from Heaven preach a Gospel to you beside that which we have preached to you, let him be anathema—cut him off—have nothing to do with such an one.

When you cast a ball against a rock it will either break or rebound to you, and the harder you strike

it against the rock the smaller the fragments into which it will break or greater the rebound. A very hard knock will shiver it to atoms or cast it out of sight. Luther dashes against the rock of Peter and his *sect* is broken into fifty-five fragments. Now one resembling the other Calvin knocks against the rock of Peter, and his *following* is split into Puritans, Independents, Presbyterians, Quakers and Tremblers, Anglo-Calvanists, Piscatorians, Armenians and Gomarists. Where now are the Ebionites, the Marionites, the Sabellians, the Novatians, the Manichians, the Donatists, the Arians, the Pelagians, the Nestorians, the Eutychians, the Acephali, the Iconoclasts, the Petrobrussians, Waldenses, Albigenses, Wickliffites, and the Hussites? Where now are they? Echo answers, Where?

Protestant friends, where were you when the Catholic Church defended, protected and saved all the *truths* of the Christian faith against all these enemies? Where were you in the ages of faith when the Catholic Church defended all the attributes of your Redeemer and brought them down the stream of time through the centuries in their integrity? The Savior's divinity against Arians, His humanity against the Eutychians, His personalty against the Nestorians, and the Trinity in whose name you are baptized against the Macedonians? Who took care of the bible and brought it down to you uncorrupted until you took the liberty of corrupting it yourselves by untruthful translations? Who destroyed the sanction of the Divine law as found in the Bible, but the revisors of an already untruthful translation. They tried to remove from the mind the fear of Hell by the substitution of a word to convey the idea of punishment for sin."

The word of the Lord has always been verified in the Catholic Church. "In the world you shall

have tribulation, but have courage for I have overcome the world. The gates of Hell might not prevail against you, nor shall a hair of your head perish, for the Holy Ghost will be with you, and behold I am with you all days even to the consumation of the world,

Two thousand years ; our bark
 O'er billowy seas has onward
 Kept her steady course, through
 Hurricane and breeze.
 Her captain was the risen One
 She braved the stormy foe,
 And still He guides who guided her
 Two thousand years ago.

True some have left their noble craft,
 To sail the seas alone. And built them
 In their hour of pride a vessel of their own,
 But they, when clouds portentous rise
 And storms tempestuous blow,
 Re-enter that good old vessel built
 Two thousand years ago.

For onward rides our
 Gallant bark with all her canvas set
 In some few nations still unknown to
 Plant her standard yet ;
 Her flag shall float where e'r a breath
 From human life shall glow,
 And millions bless the boat that sailed
 Two thousand years ago.

Then onward speed thee, brave old bark
 Speed onward in thy pride ;
 O'er sunny seas and billows dark,
 The holy one thy guide !
 And sacred be each plank and spar,
 Unchanged by friend or foe
 Just as you left Jerusalem
 Two thousand years ago.

After the services a meeting was held in the Cathedral chapel. Daniel A. Radd, President of the Executive Committee, called the meeting to order and addressed the Delegates in the following brief language:

“BROTHER CATHOLICS:—I thank you for an honor I have not sought—thank you because it betokens confidence.

“One year and a half has rolled back into the past since the first Congress of the American Catholic laymen assembled in Washington, our Country’s capital. Though swift has been the flight of time several other Congresses have been called and held, each one having great bearing on the welfare of the American Colored people. One meeting that you all know about was the great Centennial Congress held in Baltimore last November, and which pledged itself to do all it its power to ameliorate the condition of the Negro in America. Another was called by his Eminence Cardinal Lavignerie, to meet in Lucerne, Switzerland, on the 8rd day of last August. Although that meeting never assembled, because of political complications in Europe at that time, much good was accomplished by the very calling of it. Two delegates went from this country. When they were introduced to the great Apostle of Africa, his Eminence blessed them and told them that to see two of the race coming to him across the sea panoplied in the fulness of American citizenship, coming to help in the liberation the dark continent would give him a new lease of life. It was a day long to be remembered by the American delegates. There above the clear blue lake of Lucerne amid the snow-crowned, cloud-capped mountains of Switzerland the Cardinal, Primate of Africa, imposed his hands upon the heads of your countrymen and said: “I consecrate you to this work. May Almighty God bless and protect you through His Divine Son.” Great

tears of love and sympathy feel like gentle rain drops upon those blessed by His eminence and they met a warm response. Thus by the decrees of an alwise Providence linking America and Europe in one supreme effort to wipe slavery from the face of the earth. In the address of the first Congress, primary and industrial schools were mentioned, temperance was urged,



SAM. B. HILL, OHIO.

Trades' Union were called upon to help in the work of lifting all our citizens alike to the platform of self-support. We come here to continue the work set forth in that address and to take cogizance of the work of His Eminence Cardinal Lavigerie in abolishing the African Slave trade. Is the Congress ready to proceed?.

A committee on Credentials, composed of following members, was appointed: Willis J. Smith, Washington; Rev. J. M. Mackey, Cincinnati; A. J. Ben, Louisville; Washington Parker, New York and S. Gaynor, Boston.

A Committee of the following, on permanent organization, was also appointed: Robert Wood New York; S. E. Hardy, St. Paul; J. B. Kelly, Maryland; Lincoln Valle, St. Louis; John Maxwell, Philadelphia; C. K. Hubbard, Cincinnati; Rev. John White, Louisville; H. L. Jones, New Orleans; R. H. Eummelen, Kansas; S. Gaynor, Boston; D. S. Mahoney, Pittsburg; S. Douglass, Dayton; L. P. Claymorgan, St. Louis.

A meeting was also held in the afternoon. Speeches were made by Rev. Father Slattery, of Baltimore; P. A. M'Dermott, of Philadelphia; Rev. John Griffin, of Pittsburg and Brother Albert, St. Vincent.

The report of the Committees on Credentials and Permanent Organization was then presented, and on motion was adopted as read.

Mr. Washington Parker who was elected permanent chairman, presided at the afternoon session. D. S. Mahoney was elected permanent secretary.

SECOND DAY'S PROCEEDINGS.

The delegation of Colored Catholics held two Meetings Wednesday, one in the morning commencing at 9 o'clock, and one in the afternoon at 2 o'clock. In the morning several communications were read from absent members, who regretted the impossibility of attending the Congress.

The most Rev. Archbishop Elder was the first to address the meeting. He spoke in the most encouraging manner to the representatives of the session and told them that they were guided by the Divine

assistance, and having this safe-guard they should fear nothing, but go right ahead in the good work they had so well begun. He spoke to them not as a race, but members equal in the faith, and as Catholics enjoying the same benefits which the Church bestows on all her good followers. He terminated his speech by giving the members his blessing.

Bishop Watterson was also present from Columbus, coming here to lend his moral aid to the convention. He spoke of the good of the organization, and the reward attending constant efforts in the right direction. He said that he had interested himself in the purposes of the Congress because he thought Colored Catholics were showing the true Christian spirit in trying to furnish good examples to their brethren.

Bishop Maes, of Covington and Rev. Father Harrison, of the Cathedral of St. Paul, also spoke in a highly favorable manner to those present, assuring them that they had the good will of the Catholic Church, which made no distinction in race nor color.

A paper of some length containing a great many interesting facts, was read by Dr. Lofton, a delegate from Washington, D.C.

DR. LOFTON'S ADDRESS.

Gentlemen, members and friends of the Second Congress of Colored Catholics of the United States:

Before entering upon an all important subject, which I am but feebly able to lay before you, I desire from the depth of my heart to greet and thank you for the extreme pleasure I enjoy in meeting you in such large numbers to assist in the herculean task of elevating ourselves and yet unborn generations, in spite of those so strong in the numbers who oppose, aided as they are by experience, education and long, deep rooted prejudice.

Viewing the true situation, did we collect together not the number here present, but all the Colored people in this country for the purpose of furthering the realization of our aspirations, which are identical with those of our more favored white brothers, it would yet seem that our efforts would be so fruitless as to provoke only the ridicule of our enemies. But our daily experience, the unquestionable testimony of historians of all ages, and above all the Old and New Testaments, bear witness to the fact that the infinitely perfect God delights to overcome the strong with the weak, the wise with the simple, and if we provoke the sarcastic ridicule of our enemies, let us call to mind the victory of a David over a Goliath, and with a determination equal to their superior forces, work unceasingly for the right till we shall hail the dawn of that day, when justice will hold the field a conquerer, and it can be our happy pride to see that the boon was not given us alone by the generous and untiring efforts of an Archbishop Ireland, an Archbishop Elder the Josephite and Holy Ghost Fathers, Father Barrotti of blessed memory, and others too numerous to mention, while we sat idly by to receive, but that we were gratefully ever ready as far as in our power, to assist them and to help ourselves.

The accord of nature with religion, of the natural faculties of man with the higher sphere of faith, is a dogma in the Catholic Church well defined and fully understood.

The natural order is the substratum upon which the supernatural fabric of Grace is reared. The more manly, the more industrious, the more intelligent and free we are, the more fitting a foundation do we afford for the superstructure of Christian life.

The primitive Church points out with pride to the millions of men, women and children waving the palm of martyrdom who loudly proclaim the manly-

ness of the Christian. When hordes of barbarians burst like storms upon the smiling fields of Christendom, and made Europe a desolate desert, the Catholic Church, as it were by enchantment, called into existence an army of monks to till the soil, clear the forest haunts of wolves, to build roads, to construct bridges, to rear temples to the living God, and to teach the roaming and beligerant races the use of the plow, of the plane and of the square. Agriculture revived, labor was regenerated and the industrial movement of modern times saw then its glorious beginnings. Labor, free universal, whether of mind or body, is the result of Catholic teaching and Catholic life.

The Convent and the Cathedral schools were diffused through every Christian land, and should be hailed as the bright forerunners of universal popular education. The great universities of the middle ages, some with 20,000 and others with 30,000 students, tell the whole world how much the Catholic Church has done, and would now do if free, for the culture and advancement of the races. By raising the human soul to communion with the Incarnate Son of God—the ideal man—she sank deep the foundation of natural and supernatural virtues. To faith, hope and charity were wedded manliness of character, intellectuality of thought, liberty of movement. The activity of charity went hand in hand with the energies of mind and body, and thus man moved with rapid strides on the road of civilization.

In view of these luminous facts of history, I dare today to insist upon the education, manual, industrial and intellectual of our down-trodden race. I urge my claim and your claims in the Sacred Name and under the auspices of our loving and generous mother the Catholic Church. As a child of the Catholi

faith I shall be manly, earnest and free, but yet charitable in the defense of our rights in the exposition of our needs. The first great necessity of any man or nation is to know God his Creator, to fully understand his relations and obligations to him, and



PROF. L. D. EASTON, OHIO.

his own eternal destination, which knowledge furthered and strengthened by the consistent teaching and actions of God's representative. The Catholic church makes him understand and appreciate his dignity as man, stirs within him a desire for all that

is enobling, and causes his heart to expand with the love and gratitude of which it has not humbled the the Son of God Himself to be jealous.

Next in order is education, because education alone, save in exceptional cases, elevates the heart and mind and makes one more worthy to be united to Him, who is all perfection.

To descend lower, we find the educated man helping, encouraging and governing his fellowman with undisputed sway. To the unjust and evil he is a terror, to the dependent, a God-send; to the just, a delight. But, my dear friends, I need not go on enumerating examples of what is already so clear to your minds and admitted by all Christendom. My aim shall be to bring before you some of the different divisions of education and those most necessary to obtain desirable ends. I shall not be able to give you any new information, but experience teaches that reviews are highly beneficial, and on this ground I shall proceed. Education, as we have seen, may be divided into manual, industrial and intellectual, each class of which is necessary to all nations in a greater or less degree proportionate to their needs. Manual embraces that which is done with skilled hands, as mechanical. Industrial, that which trains to habits of industry, steady application to the powers of mind or body, and gain getting. Intellectual, that which trains the mental powers, and perfects the understanding by constant exercise.

In this country the Colored population numbers eight millions of which only 200,000 are within the pale of the true Church. Is this not a deplorable fact? Should it not appeal to all who are lovers of God and zealous of his honor? Let the Catholic layman or missionary who refuses to do what is in his power for the conversion of the Negro, simply to humor a petty prejudice, blush with shame before God

and man for his acts, deny his vocation, and to us who have borne with them the yoke, who share in the same disadvantages of today, who bear with us in almost every city in the Union, faces covered with blushes on account of the injustice and insults inflicted by our white brethren, which we like helpless beings suffer. I repeat, to us who are so closely united in affliction, what should not be our feelings when we see that even in God's holy service, we are few?

"No church is a worthy temple of God where a place is marked of for Colored people. It is a shame and a scandal in a temple of God, when a man on account of his color is driven to an obscure corner or to a loft."

* * * * * Manual education we have found necessary for all nations, this being true, how much more necessary is it for the Colored, who are subjected to such disadvantage, that in the different cities there are not more than a few bricklayers, carpenters, painter and other tradesmen, whose names and numbers may be easily noted, and this too, in the face of the vast amount of work, which is done in them all.

There are Trade Unions in almost, if not in every city; but only one, where even these few who apply are admitted; and that is the Hodcarriers, in which all members are Colored. To give your son any good trade, is a matter of impossibility for should the master mechanic be well disposed, he cannot afford to lose all his workmen who will leave him, should he favor the boy. If men can be so strongly united, and accomplish so much injustice, how much more closely should we not unite in the cause of justice.

We have no schools in which manual training is carried on; the public schools have very successfully adopted it in the last few years, presenting to the public excellent specimens of their pupils industry and

in the endeavor of the trustees to secure more time to devote to it, they quote the following part of an editorial in the *Washington daily Post* June 23, 1880.

“Among the revelations of the Paris Exposition is one which will surprise most Americans. It is the comparatively circumscribed character of American education. Many will regard it as a curious fact that in exhibits showing the methods and results of school work English and American are far in the rear of France and even of Japan. This is because England and America have longest adhered to the idea of a literary training as the sole purpose of school training. Taking the country at large this is the idea of education, which still prevails in the vast majority of American Schools. The English language and literature and if possible, the classical languages and literatures, — these have constituted and in the main still constitute the American ideal of an education. “Now in France, Germany and other countries, the idea of an exclusively literary education has become obsolete, because it was found to be partial, one sided and wholly insufficient. In those countries growth in literary knowledge is accompanied and complemented, always, by a similar industrial training, and the valuable results which this exposition makes manifest, bear ample testimony to the superiority of that method. “France is easily first, both as to the extent and quality of her educational exhibit. Here all the world learns what schools can do for inventive, decorative and constructive industry. It shows how every step of mind training is constantly accompanied by the training of the eye and the hand throughout all the sciences and arts and it explains quite easily how France has gained her pre-eminence in fine industrial arts, and her monopoly of these profitable products which depend on the skill and genius of the designer.

“Belgium, Holland, and Switzerland come next in order, followed by the French colonies and other countries.. Nothing is viewed with greater surprise than the Japanese school exhibit. It is excellent in character, and in systematic arrangement is equal to



WM. B. ROSS, OHIO.

that of France. The Kindergarten system of Japan is most successful and it has enrolled about three million children.” Indeed, every grade of literary and industrial school work shows marvellous progress and not the least interesting feature is that part of

the exhibit which shows the skill of deaf mutes in wood carving, painting, modelling in clay, and in designing for textiles and fabrics. Now the comparative backward condition of American education in these respects is not only a disappointment but it is also an indication of a great national loss. More children in proportion to the population go to school in the United States than in any other country, and more money is spent on education here than elsewhere, nevertheless these children learn less that is of practical value than children anywhere else. The early and continuous training of the eye and hand, the fullest practical instruction in the arts, is not only a requisite of a comprehensive and progressive education, but it is necessary to the true and full development of American industry."

From its definition it is plain Industrial education is one of the greatest needs. Among Catholics there is also no Industrial school or attention given by the White Catholics, as there are colleges for boys but they either absolutely refuse to admit Colored children, or do what in my estimation injure them more, viz; say "There is no distinction made, they admit all nations when they have room, by which they allow themselves the right and privilege to give preference to whites and should you visit those institutions, you will find a number of Colored children not worth counting, while the whites can be enumerated by the hundreds. This brings to my mind much injustice that is practiced at least in my city by some of the charitable institutions, supported in part by the government, but as I have started out with charity as my motto, I will not dwell on them.

Intellectual education, the third division, is no less to be sought than the other two branches, for it is that which in a special manner trains the superior

endowment of understanding which likens man to his Creator.

I have in several places in this article asserted that we have no school in this or that branch. I have still further to say that we have no school at all for boys over twelve years of age and no industrial and high school for girls. True, the Sisters of the Holy Cross have labored successfully with our children for 14 years, boys under twelve and girls until they have finished a certain course of study. They also teach the girls the plainer branches of sewing. For their untiring care and devotion to our children they well deserve and have our highest appreciation, but we need greater facilities. The Church teaches that we must send our children to Catholic schools. We value our religion and Catholic training; we marvel that the Divines of the Church do not support their teaching by having Catholic colleges and schools; open their doors to at least those of our Colored children who are well behaved and able to pay.

But since it is a sad fact, it behooves us for the love of God, our race and children, to establish schools of a high order ourselves. I would strongly advocate a start at once and that we exercise such charity as to have its doors opened to all nations giving, on account of their present greater need, the preference to Colored children, and believing it wise to give every boy a trade with a good education, that he may have the choice of his trade, and the qualification to study one of the more learned professions. I would like to take the liberty to recommend that it be an agricultural and industrial school, such as the nation may well be proud of.

Mr. Rudd, of this city, addressed the meeting stating a few of the main advantages to be worked toward in order to be obtain success in their endeavors.

At the meeting Wednesday afternoon the follow-

ing were made an Industrial Committee, whose duty it was to make an effort to obtain an appropriation in Congress for the establishment of an Industrial School for Colored Catholics, in Washington: C. H. Butler, of Washington; J. A. Spencer, of South Carolina; D. S. Mahoney, of Philadelphia; Dr. W. S. Lofton, of Washington; R. L. Ruffin, of Massachusetts and N. H. Velar, of Missouri. The Young Men's Industrial League, New York, established for the advancement of the Colored race by means of the press and the pulpit, and represented by Robert N. Wood, of New York, was endorsed by the Congress.

Mr. C. H. Butler of Washington, read the following paper:

MR. BUTLER'S ADDRESS.

Mr. President:—

The distinguished Archbishop Ireland whose career as a Catholic Prelate is the glory of the west, in his famous sermon preached at the recent congress of Catholics held in the city of Baltimore in the presence of the Representative of the Holy See, of the two cardinals, many other bishops and priests, and a concourse of all that was—truly—Catholic, and the representatives of the Catholic laity in this country declared that it was the aim and the duty of the Catholics of America to make America Catholic. He struck the keynote which vibrated in every breast and his word aroused the liveliest emotion among his distinguished audience. I believe I speak the sentiments of the Colored Catholics of America when I say we are heartily in accord with our distinguished Archbishop on this question. One of the leading Catholic journal's commentary "We wonder if when in Baltimore's stately fame Archbishop Ireland spoke so hopefully of the future; it struck the minds of his hearers that one of the best means of making Ameri-

ca Catholic, is for the Catholics of America to hold their own. The commander who captures large numbers of opponents, while losing an equal if not a greater number of his own followers wins but an indifferent victory, and we know wherof we



E. I. WATSON, OHIO.

speaking when we say while there are many Americans being converted to Catholicity many are being perverted from the faith of their fathers." The above applies with so much force to the Afro-American that I could not refrain from making it the preface of my unworthy remarks.

I am prepared to say without fear of contradiction that a mighty host of Colored Catholics are being yearly lost to the Church because of the non-existence of Catholic schools and especially for Colored youth. I speak now for the locality in which I in part represent. There is not a single Catholic school in the city of Washington whose doors are open to the Colored youth after they reach the age of twelve years. Hence they are deprived of an education unless they seek it in a public school, possibly at the loss their religion. The establishment of a Catholic National High School at the city Washington, will in my judgement remedy a great injustice and secure to our Holy Mother many of her children.

My Dear Friends: This is the representative body of Colored Catholics of America and the eyes of the whole world are upon you. Your ability to devise means to solve a great problem is questioned, it behooves you to act with wisdom, prudence and discretion. If you can represent to the Catholics of this country a feasible plan to solve this problem I believe they are ready with their prayers and their means to help you. There are certain questions arising from the condition of Colored people in this country which require earnest consideration the solution of which rests largely with you.

One of the great questions which absorbs public attention is, will education so affect the relations existing between the White and Colored people of this country as to enable them to live together in peace and friendship. The prejudice existing against the Colored man is not due wholly to his color but to the low estimate placed upon him as a bondsman. In slavery Colored people were trained in those things which added to their value as property and deprived of an education which appeared to their manhood. We now ask that these two great forces be united,

that the head and the hand be educated together. The Colored boy is excluded from such employments as is found in counting-houses, work shops, manufactories etc., and it is evident that the Colored people, if they would maintain themselves in this country must follow these pursuits. But our boys are unjustly discriminated against in their endeavors to procure any of the above mentioned employments. Mr Harrison, of providence R. I., in a letter addressed to the Boston Pilot on the "Negro Problem" says, "The Colored man must be inducted into all the trades and professions, and encouraged in business enterprises, diversity of employments is the Colored man's security and safety as it is the security of any people. All this is well known to the Colored man but he has been made to feel the humiliation of being forced into employments not desirable. Now what is the remedy, It is found in the introduction of industrial education.

I have given the subject and its application to our people some thought and shall endeavor to give my Co-laborers the benefit of my experience. At a meeting of the Colored educators held lately in the city of Washington it was admitted, by those eminently fitted to know that too much attention has been given to the learned professions and industrial training has been neglected. The educators generally in this country are far behind those in European countries in the industrial education of the people, the object of our system of education is not in accord with the progress of the age, to put it more clearly sentiments are fostered at the expense of practical edvelopment.

The idea of culture prevades to disparagement of a training that is of far more use in the actual struggle of life, but there is a possibility that in the future

the estimation in which employments are held will be reversed by trades taking precedence of learned professions.

Industrial education is the great need for our boys it will give them the most complete control of their faculties will make them alert, accurate ready physically as well as mentally for the performance of the duties of life. It will train both mind and hand for practical work, fully equip them to successfully compete with their more favored white fellows, it will dispell the old idea that there is humiliation in honest work, and in its place will be substituted the growing truthful conviction that he only ought to be ashamed who is a drone in the hive, and unwilling to contribute anything to his own or others support.

It is not my desire to be understood as underating the learned professions, but it is a fact that multitudes of our race are crowding themselves into professions for which they have no talent or fitness. To continue the exclusive education of the mental faculties is a cruelty rather than an advantage.

Permit me to read a letter from Mr. Harson, a gentleman, before referred to and who is greatly interested in the subject of Industrial education.

Mr. C. H. Butler, Dear Sir.—Your favor referring to my letter in "The Pilot." and asking my views on the establishment of a National High and Industrial School, for Colored youth has just been received.

Polytechnic schools rather than classical, are what the Colored race most need.

Give the boys a chance to learn trades and you have made the most important beginning towards raising the race and removing present prejudices. Negro boys are afforded very little opportunity to become apprentices to the various trades, and hence are forced into vocations least desirable. A tradesman from the industrial school soon becomes more

valuable than one who has learned his trade in the old fashioned way. While prejudice prevails, which serves as an almost impassible barrier to the entrance of a Colored youth into any of the trades, the prejudices would not affect him after he had proven that he was master of his trade. The subject is a vast one and can only be touched upon now. Such services as I can render will always be freely given whenever I can do anything to promote the interest of the Colored race.

Yours truly,

M. J. HANSON.

To say that prejudice is not cherished against the Colored man by his fellow white members of the Catholic Church would be giving credence to an untruth, but is not true that prejudice has not ceased to exist where ever there are questions of society, religion, and politics; even the fairest minds fail to see things as they are and the multitude will never become impartial, but the tendency of the age is opposed to unfair discrimination, I am pleased to say that there are numbers of individual members of our faith who are ashamed of the treatment imposed upon the Colored man and who are willing to aid in this movement, that is to assist in removing a great injustice, for these Catholics are proud of the achievements of the Church in this country, proud of great developments and of her wealth, and especially proud of what she has done and is doing for our race. For she now counts her members by millions while a hundred years ago she counted them by thousands, and her priests churches, schools and institution of charity it reckons by the thousands while then they could be counted hardly by tens. All this has been accomplished despite unfriendly public opinion and of great obstacles. I would remark here that the struggle of the

Church is like unto the struggle of the Colored man in this country.

In conclusion, I would ask all the Catholics of America to assist in the work of establishing this school. I have been denied any education or a trade



A. S. THOMAS, OHIO.

and have felt its need; I now make this appeal from the depth of my soul.

The meeting adjourned after the accomplishment of a great deal of business. to meet Thursday at 9 o'clock.

THE RECEPTION.

The Congress of the Colored Catholics were tendered Wednesday night a grand banquet spread at Greenwood Hall. The attendance numbered about two hundred and fifty, and was composed of the Delegates, the Catholic clergy and invited guests of the delegation. The banquet was tendered the Congress by the Colored citizens of the city, the majority of whom were of the Protestant denomination. The visitors cordially thanked the citizens of Cincinnati, for their kind and unprejudiced treatment of them.

The menu was the most elegant, and was thoroughly enjoyed by all present. Colonel Robert Harlan was the toast-master of the occasion and opened upon his duties with a neat speech, in which he congratulated the Colored Catholics on the brilliant showing made at the convention. Prof. Bell, of Cincinnati, then delivered the welcome address, in which he expressed his great pleasure at seeing so many of his brethren assembled here from all the large cities of the country, and hoped while here they would not fail to make to make themselves at home. He also wished that in the near future he might be able to address them on a like occasion, when it should please fortune to have them all visit the Queen City.

The Most Rev. Archbishop Elder then employed the attention of the listeners in a practical instruction on the best method of success in a cause like the one assumed by the Colored people in the present instance. He enjoined them first to pray in order to acquire the grace of God that grace from which all good possible must necessarily emanate, and without which no worthy attainment can be accomplished. He also bade them to have perseverance to the end the absence of which quality causes all good works to fall worthless to the earth.

Hon. W. H. Smith, of Washington, spoke on the sympathy with which the cause of the Colored Catholics had been espoused by the rest of the members of the Church. He heartily, thanked in the name of the delegaton, the kind Fathers who aided them in their endeavors at this Congress.

Rev. Father Harrison, of St. Paul, then spoke on the absolute religious equality existing in the Church. Morrally speaking, he said there are no such persons as Colored Catholics. "In matters of race the Church is color-blind," were the terms used by the eloquent speaker. His address was of some length, and was listened to with the most rapt attention. The applause attending the finish of his remarks lasted several minutes.

The Rt. Rev. Henry Watterson, of Columbus, bade the organizaton to hold fast to the firm resolve which had prompted its efforts in the beginning.

Rev. Father Slattery, who spoke of the necessity of temperance.

Daniel A. Rudd, editor of the CATHOLIC TRIBUNE, and one of the delegates, then spoke on "Our Country," treating the subject in a truly elequent manner.

A select orchestra was present on the occasion, and made sweet music between each of the toasts.

COL. HARLAN'S ADDRESS.

Ladies and Gentlemen and honorable Delegates. I will not detain you but a very few moments as here are distinguished gentlemen among us who will address you.

I congratulate the delegates who have come from all parts of the country to transact their business in the Queen City of the west; and we are pleased to meet them here to night that we may have the pleasure of becoming acquainted with each and all of them.

This Catholic Congress has been fortunate on being afforded the opportunity of hearing the very able and eloquent address of welcome delivered by Rev. Father Mackey, in the Cathedral, on Tuesday.

Now Gentlemen, allow me to make a practical



COL. ROBERT HARLAN, OHIO,

suggestion or two, I claim that we are just as thoroughly natives of this country as are the descendants of the Pilgrims who landed on Plymouth Rock, I claim that our progress has been more rapid than that of any other race in the history of the world, and if prejudice against us disappears as rapidly in the next thirty years as it has in the past, we will have no cause for complaint.

If there is a race question to be settled, we can solve it by acquiring those elements of power, wealth and education which places all people on an equal footing. We must cultivate self-respect and at the same time unite with the American people in all activities, with equal opportunities and equal natural gifts, together with equal energy produce the same result, with all races of men. Then let us resolve to battle on until everywhere in this broad land our rights as citizens are fully recognized

Gentlemen, allow me to conclude; with the wish that Heaven may bless you and guide you safely back to your homes again

ADDRESS OF WELCOME

BY PROFESSOR CHARLES W. BELL.

Ladies and Representatives to the National Congress of Colored Catholics:

To voice a welcome is ever a pleasing task, a vocal welcome is but an echo.

“You are welcome to our house;
It must appear in other ways than words,
Therefore I scant this breathing courtesy.”

You have found your welcome in the very nature and character of the associations and circumstances of our city. While sessions of your Congress have been held within the walls of the great cathedral of your own church, yet the shadows of the church spires of Episcopalian, Jew, Presbyterian, Unitartian, Methodist, Baptist and Christian Disciple, have almost fallen athwart your windows. This fact more than words of mine proclaims the religious freedom of our city.

To a body of men like this it will be sufficient to say that in this city was received the inspiration of that wonderful book which, in many respects more than all others, has told for human freedom, "Uncle Tom's Cabin." Cincinnati was the source and scene



PROF. C. W. BELL, OHIO.

of much of the agitation and of many of the more tragic incidents that are written in the story of the achievement of the freedom of the slaves in America.

In the name then of such associations and such a history we greet you.

But you have come to us in the name of religion and we therefore bid you welcome for the good influence you may wield among us. Dr. Johnson, has well said.

“To be of no religion is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship and the salutary influence of example.” In our great city swept as it is by the tides of selfish trade, competitive politics, and social strife, we need the encouragement and restraint which religion imposes. Visit then our busy marts of trade, review the cheerful beauties of our famous suburbs, note our thrift and progress, consider, if you will, the darker side of life as you find it among us, and every where leave us the benison of your presence.

I can come to you with no patronizing speech. Nations have arisen and passed away. Thrones have crumbled. Crowns have dropped into oblivion. Dynasties have disappeared. But the name of religion has remained and the great church which you represent has lived in all and through all. It was by her rites and ceremonies that the very soil of our continent was consecrated on the morning of its discovery. It was her representatives who first penetrated the interior of the New World and set up the ensigns of religion and civilization. The times change and men and their institutions change with them. The eternal principles of religion abide forever.

Man's understanding of religious truths grows clearer from generation to generation, from age to age. There is a development in his religious ideas with their accompanying rituals and ceremonials which change and improve from time and thus mark the steps of his progress. There is a change which is

the change of death and decay. But this relates to forms and organisms which have fulfilled their functions. It is the operation of that principle in the great Divine economy which removes the effete and the useless. There is a change of life and growth which brings in new forms and new organisms, and this is the evidence of the continuing presence of the ever abiding Divine truth and life.

Phenomenal forms, even the heavens and the earth may pass away, but the enduring, Divine, creative Word which is the source, the inspiration of all religion, shall not pass away.

It may not be going too far to say that the great church which you represent, so long Catholic in name, is with other churches changing with the spirit of the times and growing more and more Catholic in spirit. It might be difficult in more than one religious denomination to recognize the narrower ritualism and ecclesiasticism of the past in the broader and more Catholic liberality of the present. And what has been, doubtless will be again. The progress of the past is ever the prophesy of the future. The deeds of to day are the seeds of to morrow. Borrowing a figure from Macaulay, the prince of historians, I may venture the surmise, that the Universal Catholic Church of the future may still exist with unfettered vigor when in the centuries to come some swarthy savant from Stanley's dark Equatoria shall stand upon the broken arch of our great suspension bridge to sketch the crumbling ruins of your splendid St. Peters' that towers at 8th and Plum to-night.

Already the advancement of science, of education, and of religion, have removed the boundaries of space and merged the globe into a unit and made of the human race one people.

In conclusion permit me to say that, the extension of your Church in power and influence in

this community is due to the wonderful ability and conscientious labor of that great man. Most Rev. Archbishop Elder and the intrepid and untiring labors of Dan. A. Rudd, that little man who may be seen daily, rushing along, sleeves rolled up, wiping the sweat from his brow trying to get into circulation his herald of fresh thought from a cultivated brain, for the benefit of thousands of his people less informed.

He is the harbinger of your progress. In your effort to lift the race, remember that you plant sign posts in foundations of solid work. Every man you lift to prominence you lift yourself. It is restless energy, unobtrusive yet sublime courage that make men great. Again you are welcome to the Queen City of the West.

THIRD DAY'S PROCEEDINGS

President Parker in the chair.

After prayer the following communications were read.

ARCHBISHOP ELDER'S LETTER TO THE CITIZENS COMMITTEE.

St. Peter's Cathedral,
237 West Eighth Street.

Cincinnati, July 9th 1890.

Mr. Louis D. Easton, Chairman of Committee.

Dear Sir:—I thank you for the kind invitation to the Reception you tender the Congress of Colored Catholics. I accept it with pleasure, and I will be glad of the opportunity of meeting you on that occasion. Very respectfully your servant in CHRIST

WILLIAM HENRY ELDER,
Archbishop of Cincinnati.



CARDINAL LAVIGNE.

CARDINAL MANNING'S LETTER TO THE CONGRESS.

Archbishop's House.

Westminster, S. W., July, 1890.

Dan. A. Rudd, Esq.—President Cincinnati, O.,
United States of America.

Dear Sir:—The Cardinal desires me to thank you for inviting him to the Catholic Congress, and to say with what joy would he come if he was not 82. He wishes every blessing to you and to those who are joined with you in your kind invitation. I am, dear sir, Respectfully.

K, VAUGN.

BISHOP MAES' LETTER.

St. Mary's Cathedral,
Eighth Street.

Covington, Ky., June 30, 1889.

Mr. Dan. A. Rudd, Chairman Executive Committee Colored Catholics, Dear Sir:—I have another appointment for the 8th of July, but I shall try to accept your kind invitation to be present at the Congress of Colored Catholics of the United States. Should I be unable to do so, I shall Deo volente, be present on the 9th. Sincerely yours in Christ,

‡ CAMILLUS PAUL,
Bishop of Covington.

BISHOP RADMACHER'S LETTER.

St. Mary's Cathedral,
Corner Summer and Cedar Sts.

Nashville, Tenn., July 10, 1890.

Dan. A. Rudd, Esq., President Executive Committee, Colored Catholics, Cincinnati, O.

Dear Sir:—I owe you an apology, or at least



BOUZABALIAO.



M'POLO.



HAMDOU.



FARAGHI] TE

explanation why I failed to acknowledge the receipt of your kind invitation to the Congress of Colored Catholics that met in Cincinnati this week. Owing to my absence from home your invitation did not reach me until the 8th, too late to avail myself of it, and to show by my presence my sympathy with the object of your meeting.

May God bless you and your fellow laborers in the great work you have undertaken in behalf of your race. Yours very sincerely in Christ,

‡JOS. RADEMACHER,
Bishop of Nashville.

BISHOP MOORE'S LETTER.

All Saints Church,
2542 Wallace St.

Chicago, July 9th 1890.

Mr. DAN. A. RUDD, Dear Sir.—You will please accept my thanks for you kind invitation to be present at the convention of Colored Catholics in Cincinnati, which reached me here only yesterday evening, too late for acceptance even though I were not prevented by other engagements from attending.

Your efforts for the welfare and advancement of our Colored Catholics have my cordial approval, and I hope that your success will be equal to your most sanguine expectations.

‡JOHN MOORE, D.D.,
Bishop of St. Augustine.

BISHOP GALLAGER'S LETTER

St. Mary's Cathedral,
Galveston, Texas, July 14th 1890.

Dear Mr. RUDD:—Your kind invitation to be present at the Colored Catholic Congress came in due time, but I regret that I was not able to attend, nor had I



MNGOIA,



CIALOAK.



GOGI



CORO *

any one whom I could send to represent my Diocese. I hope, however, to be able to do better at the next Congress in 1892. We are trying to do something here to bring the Colored people into the true fold, but we find it will take a long time. With the blessing of God, however, we hope to have fair success.

Wishing you the blessing of God, I remain,
Yours sincerely in Christ,
N. A. GALLAGHER, Bp.

A set of resolutions gotten up by a special committee as the result of the past few days work, was then read. In substance they were an invocation to do all in its power to allow all Catholics, irrespective of color or race, to have full privilege of a good religious education, if necessary, by the establishment of night schools, and to advise the authorities of cities to look to the moral as well as to the civil rights of every citizen, non-exclusive of race. They also asked the Trades Unions to allow Colored members of the trades admission to their conferences and an enjoyment of their advantages.

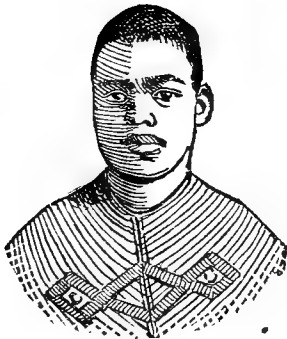
Storekeepers are requested to hire colored clerks in order to advance the business chances of goodly disposed and well educated young men and women. They asked an abolition of the of the African Slave Trade, and helping hand for the otherwise helpless Colored orphans. They promise the Catholic church filial obedience, and an effort to obtain men and women for the brotherhood and sisterhood who may further advance the interest of their race in the faith. The resolutions terminated with a recommendation of the members of the St. Vincent De Paul, and an undying profession of gratitude to Archbishop Ireland, whom they term the champion of the race. On motion of Mr. Wood, of New York, seconded by Mr. Hardy, of Minnesota, the resolutions were adopted as



ABDU.



KUATI.



OUSSEMBE.



MONDOU.

read. The Council then adjourned to meet in Philadelphia in January, 1892.

DELEGATES TO THE CONGRESS BANQUETED AT THE
ZOOLOGICAL GARDENS BY FATHER MACKEY.

About 40 delegates to the Congress of Colored Catholics were banqueted by Rev. J. M. Mackey, at the Zoological Gardens Friday afternoon. Around the festal board were seated Rev. J. M. Mackey, Prof. Louis D. Easton, W. B. Ross, Dan A. Rudd, Eugene Leavell, John R. Rudd, Leonard Wimmer, Robt. Blackstone, W. L. Ervin, Cincinnati; Rev. John Griffin, D. S. Mahoney, Pittsburgh; Jas. Jackson, L. B. Brown, W. J. Smith, S. Brown, C. H. Butler, W. H. Smith, T. W. Short, Dr. W. S. Lofton, Washington, D. C. Jas. Blay, F. M. Hall, J. B. Kelly, Baltimore, Md., Rrother Albert, St. Vincent Abbey; Lincoln Valle, L. P. Clamorgan, D. L. McLeod, St. Louis, Mo., S. E. Hardy, J. E. Tolbert, St. Paul, Minn.; Frank Smith, C. S. Spaulding, Louisville, Ky.; Rev. P. A. McDermott, Mr. Whelan, Philadelphia, Pa.; Isaac Motton, Indianapolis; S. S. Gayner, Boston, Mass.; James Tompkins, Lebanon, Ky.; and H. L. Jones, New Orleans.

Mr. Donald M. McLeod, of St. Louis; was the toastmaster, and in a few brief remarks introduced Father Mackey, who arose and said: "No thanks are due a man for doing his plain duty, not a small part of which is to make others happy. We are not strangers.—one in the fatherhood of God, and the brotherhood of man all the world over. Recreation is a good thing; this is our recreation. I hope this will give me an opportunity of meeting you all again, that we may become even better acquainted."

Rev. P. A. McDermott followed in a short and interesting speech. He said among other things, "This is the Colored man's opportunity. I shall always feel

proud of the courtesies extended us by the Catholic and non Catholic Colored people of Cincinnati."

Mr. Eugene Leavell was next introduced, and said: "You embarrass me with your kindness, I am too full for utterance. As a liberal minded man, I welcome you here. I care for no man because of his color, but rather because of personal worth." Mr. W. J. Smith then spoke in an impassioned and eloquent manner of the distinguished services rendered the Colored Catholics of the United States by Dan A. Rudd, having twice brought them together in national meetings and thus given them an opportunity to become acquainted one with another all over the land.

Mr. Rudd was then called upon. "He paid a glowing tribute to the delegates for their manly and earnest stand in the Catholic faith, and to Messrs. Easton, Ross and Leavell, of the Citizens' Committee, who were present; also to Colonel Robert Harlan, Prof. Chas. W. Bell, and the other members of the committee, who were absent, giving a short sketch of the life and services of the men. Among other things he said of Prof. Bell that he stands alone in the position he holds, being the only Colored man in the United States who teaches writing in the white schools of any city."

Prof. Louis D. Easton spoke of the development of fraternal feeling. Many others followed in one-minute speeches.

Rev. J. M. Mackey then told in forcible language the attitude of the Church toward the races, and placed himself squarely on the same platform with Archbishop Ireland. Space will not permit us to give points of the speech. After Longfellow's "Slave Vision" by D. L. McLeod the whole party joined in singing "My country, 'Tis of Thee," then departed for their respective homes.

THIRD COLORED CATHOLIC CONGRESS

HELD IN

PHILADELPHIA, PENN., JAN. 5, 6, AND 7, 1892.

~~1892~~ FIRST DAY'S SESSION.

ASSEMBLING OF COLORED CATHOLIC DELEGATES.

Address by Archbishop Ryan — The Session in
Philopatrian Hall — Lecture by Father Tolton.

Before opening the Third Congress of Colored Catholics of the United States, the delegates Tuesday morning assembled at the rooms of the St. Peter Claver's Union, and proceeded thence to St. Peter Claver's Church, where, at half-past 10 o'clock, Solemn High Mass was celebrated.

Rev. Augustus Tolton, a Colored priest, was the Celebrant. Rev. John Burke, of the Church of St. Benedict the Moor, New York city, was Deacon, and Rev. John Griffin, C. S. Sp., of Pittsburg, was Sub-deacon, Rev. Thomas O'Keefe was Master of Ceremonies. Within the Sanctuary were also Archbishop Ryan, Bishop Curtis, of Wilmington; Rev. Joseph Oster, C. S. Sp., of Pittsburg, and Rev. James Nolan, Rector of the church.

Farmer's Mass was sung by an augmented choir under the direction of Professor H. P. Murray. At the Offertory Diabella's "Gaudeamus" was sung by Mrs. Irving and Messrs. Benjamin and Jackson, of St. Augustine's Colored Catholic Church choir of Washington, D. C.

ARCHBISHOP RYAN'S WELCOME.

I desire in the name of the Catholic citizens, to welcome you delegates to the Congress of Colored Catholics, as well as in my own name, in the name of the Church and that of all good citizens, of all denominations and no of denomination. We all wish to make you happier. Whatever may tend to make the people better Christians will also make them better citizens. You desire to legislate to improve your condition religiously morally and socially, and in doing this you have to follow the example of Christ himself.

The Church is the spouse of Christ. She acts slowly and by degrees, so the Church has acted in the liberation of slaves, in their exaltation and equality to other men, by preparing her children for the liberty they were about to enjoy. She preached first one origin for all mankind no difference in origin for white and colored therefore by that declaration, all became brothers and sisters, secondly by the doctrine of incarnation of God became not the man of one race, but humanity in its entirety, through Christ the great liberator, because what were all humanity of every nation, tribe and tongue and people, but slaves of the demon?

Jesus Christ came to liberate them all, and offer Himself to the eternal Father as the great Emancipator. It is not by violent measure that you hold equality, politically and religiously. Other equalities

it must take time to effect. Leave them to God. Expect not too much to be performed. It must be gradual. The Church prepared the slaves for freedom. It took time, but when they were free, they were well prepared for it and they acted better than was expected of them by their friends.

If they have their faults, what race has not? And we must judge them by their history. From the time imemorial they were subject to slavery and out of such conditions faults must come.

Be true to the Church, be zealous for Christian education, have your little ones taught the truths that underlie, honesty, loyalty to the Government of the Country, in Catholic schools as far as possible and in the sanctuary of your homes. Let there be one motive for advancement and purification. Now I bless you and all your families in the name of the Father, Son and Holy Ghost.

THE CONGRESS CONVENED.

After the Mass the delegates were photographed outside the Church, and then proceeded to Philopatrian Hall, where a temporary organization was affected, by the selection of Washington Parker as President, Dr. W. S. Lofton as Secretary, and George Hazel, as Assistant Secretary.

John Maxwell, President of St. Peter Claver's Union, warmly welcomed the delegates to Philadelphia, and a fitting response was made by R. L. Ruffin, of Boston.

Rev. John E. Burke was introduced and spoke of the great work being done for the colored race in New York city, and urged the importance of the education of colored children.

Rev. James Nolan, Rector of St. Peter Claver's Church, referred to the prodigious work of establish-

ing the church at which the delegates had attended Mass, a work which had been accomplished in one year. He said he was born in Ireland, but before coming to this country, he labored three years under the burning sun of Africa, and it was there that he developed and cherished a love for the Colored race. He, with two other missionaries, had penetrated the Dark Continent a distance of 1200 miles, where the people had never before heard the word of God. With nothing to eat for days, their hunger was at last appeased by a little Colored lad, who gave them a loaf of bread which he needed for himself.

This incident made an ineffaceable impression on his heart, and filled him with a determination to do his utmost to secure for the Colored race all the rights, and privileges to which they are entitled under an enlightened system of civilization.

Father Griffin said that two years' labor as pastor of a church for Colored Catholics, in Pittsburg, had strengthened his respect and esteem for the colored race, and he came to this Congress to acquire information as to the needs of his people, and would return home more devoted than ever to this work.

Rev. Thomas Keefe and Rev. Joseph Oster also addressed the delegates.

The following cablegram was forwarded to the Pope :

of the United States,

assembled in Congress in Philadelphia, under the patronage of Archbishop Ryan, send cordial greetings, and pray the Holy Father's blessing."

After the appointment of committees on permanent organization, credentials and resolutions, the Congress took a recess until 3:30 o'clock in the afternoon.

AFTERNOON SESSION,

Upon reassembling the Committee on Credentials reported the following as a correct list of the delegates:

New York—Washington Parker, Robert N. Wood, Robert Simons, William H. Harmon, Dr. J. E. W. Thompson, George Hazel.

New Jersey—James R. Benjamin, Augustus Lewis.

Pennsylvania—T. W. Jones, Oscar Moore, I. B. Fletcher, Griffith Davis, S. K. Govern, Frank Machnas, P. J. Augustine, William H. Jenkins, Nathan Oeller, John Lewis, William J. Reed, Allen Carter, P. A. Roberts, Charles P. Colder, John T. Maxwell, Frank Dorsey, B. S. Borgess, Stephen Davis, Arthur Arnott, Martin J. Lehman, A. W. Bettencourt.

Massachusetts—R. L. Ruffin, J. H. Neal,

Illinois—John A. Smith. L. C. Valle,

Virginia—Bernard W. Tyrell.

Georgia—Andrew E. Robinson.

Florida—G. W. Pinckney.

Minnesota—Fred. L. McGhee.

Texas—William E. Easton.

Washington—Dr. William. Lofton, Willis Smith, John S. Coates, Thomas Robert. W. K. Short, Charles H. Butler, John I. Jackson, William T. Benjamin, B. F. Butler, Thomas W. Spriggs, James William Smith, William H. Smith, Mr. Stewart.

Ohio—Dan. A. Rudd, John R. Rudd, Wm. L. Ervin.

Arkansa —Samuel P. Havis.

South Carolina—James A. Spencer.

The following permanent officers were elected; President, James A. Spencer; Vice President, Frederick McGhee; Secretary, Dr. W. S. Lofton; Assistant Secretary, T. W. Short; Treasurer, F.

Dorsey ; Sergeant-at-Arms, Robert Simon. Daniel A. Rudd was unanimously elected as National Lecturer.

RESOLUTIONS ADOPTED.

Charles H. Butler offered the following, which was adopted:

Whereas, We, the representatives of the Colored Catholics of the United States in convention assembled, relying upon the wisdom of the Third Plenary Council of Baltimore, which declared "Catholic education for Catholic children," believing ourselves to be obedient members of Holy Church, and anxious to comply with that order, but find ourselves with a condition which we seek to have removed.

Resolved, That we do call the attention of the Catholics of America to the unjust discrimination made against Colored children by reason of their color, with the hope that a healthy sentiment may be aroused in the interest of a class of their fellow citizens, who, by reason of prejudice of color, have been deprived of those educational advantages which are so freely extended to people of every race and clime.

Daniel A. Rudd, offered the following, which was also adopted: "Resolved, That the Colored Catholics in Congress assembled in Philadelphia greet the Apostolate of the Press, now in session in New York, and bid them God speed in their noble work."

DELEGATE RUDD'S PAPER.

The first paper of the Congress was read by Daniel A. Rudd, editor of the AMERICAN CATHOLIC TRIBUNE, on "Our Young Men." The writer complained that the education of Colored Catholic boys who after the age of 12 years receive their subsequent training in non-Catholic schools, with th

frequent result that they become luke warm or drift away from the safe guidance of the Church. "The tradesmen of a race," he said, "have much to do with its development; for this reason our young men should be encouraged to learn some trade suitable to their strength, condition and locality, whether or not



BROTHER INNOCENT, O. S. B.

they want to follow it in after life. When we have moulders, bricklayers, mechanics and skilled artisans in every branch of human industry, all educated men, then indeed will we have made some advance. An organized effort should be made to induce the trades unions in the United States to make their laws conform to the spirit and genius of the Declaration of

Independence and of the Constitution of the United States. It is less than patriotic, to say the least, for one class of citizens to undertake to draw the line against another class of citizens of a common country. It warps the soul, dwarfs the achievements of manhood, renders the Government insecure, and is in itself perilous. In many parts of the United States the different branches of trade are organized, and one of the laws found in their codes discriminates against a class of people who form at least one-sixth of the working population of this great republic.

“In all of their halls and meeting places you will find unfurled our glorious banner, the Stars and Stripes. What a travesty on justice to stand beneath the folds of the American flag, claiming its protection, seeking its benefits and demanding that it be honored, when the very laws that are read beneath its waving beauty make the shining stars that decorate it blush with shame. That trade union of whatever nature that has upon its books a law forbidding the acceptance of men because of their complexion is a menace to American civilization, and should be frowned upon and stamped upon until the prejudice is crushed out of it.”

Delegates Tyrell and Easton spoke of the need of having the youth of their respective States given an industrial training, and the assemblage was addressed by T. M. Daly, President, and Martin I. J. Griffin, Secretary, of the Catholic Benevolent Union, who urged those present to fraternize with and become members of their organization.

The Congress then adjourned to meet at half past 9 o'clock next morning.

LECTURE BY REV. AUGUSTUS TOLTON,
THE COLORED PRIEST.

At the Musical Fund Hall, in the evening, the delegates listened to a lecture by Father Tolton. The audience was composed mostly of white people. Besides the clergymen in attendance at the Congress, Archbishop Ryan, Rev. D. I. McDermott, Rector of St. Mary's Church of Our Lady of the Visitation were present.

The choir of St. Peter Claver's Church sang the "Gloria in Excelsis," after which Delegate Rudd introduced the lecturer, who was given a cordial reception.

Father Tolton's subject was "The Catholic Church Is the Only True Liberator of Mankind." He said the Church recognized no color, as he could prove by his own experience. He then related the story of his life. Born a slave in 1854, he, when 7 years old, escaped with his mother from their home in Missouri to Quincy, Illinois, although a reward of \$200 was offered for their capture, dead or alive. He was taught the Ten Commandments by his Catholic mother, who had never learned to read or write. He was sent to a school conducted by the Sisters of Notre Dame. The parents of the white pupils threatened to take their children away and were told by the Sisters that the black boy would remain in any event.

He had the same experience when, some years afterwards, he was sent by Father McGurk to study for the priesthood at the Franciscan College. The students from Missouri rebelled against the admission of the dark-skinned youth, but the college authorities declared that it was a Catholic institution as to color.

The students were told to return to Missouri if they desired, but the newcomer would stay.

The students did not leave, and at the next examination the Colored youth headed his class.

From there he went to Rome and studied for six years in the College of the Propaganda among a large number of candidates for holy orders from every nation, and while there he received none but the most considerate treatment and encouragement until he was ordained a Priest of the Church of Christ.

SECOND DAY'S SESSION.

Rev. Father Tolton opened the second day's session of the Third Congress of Colored Catholics in Philopatrian Hall, Monday morning, with prayer. President Spencer occupied the chair.

Delegate McGhee, of St. Paul, argued in favor of a permanent organization among Colored Catholics of the United States. There are, he said, 200,000 Colored Catholics in the Union, with 250 societies. Two Conventions assembled, eloquent speeches were made, beautifully written papers were read, and delegates returned home to tell their families, neighbors and companions about the good time they had, but no practical or tangible result had been accomplished. The present generation of Colored Catholics must leave those that come after an organization by which they can secure such rights and privileges as they are entitled to.

PROPOSED PERMANENT ORGANIZATION AND BUILDING FUND.

On behalf of St. Peter Claver's Sodality, of this city, he submitted a memorial outlining the plan o

formation of a permanent organization of the Colored Catholics of the United States and Canada, which is as follows :

“ First, That the present Congress create and organize permanently by electing an Executive Board of fifteen, they to elect their own officers, who shall constitute the Executive Council of said organization to be known and designated as shall be determined by the Congress.

“ Second, That the said Council be given plenary power to issue certificates of membership to the societies under such regulations as they may prescribe provided they shall not charge a higher fee than ten dollars.

“ Third, That said Council have plenary power to organize societies in such manner and under such regulation as they shall determine and prescribe.

“ Fourth, That said Council shall draft the constitution, by laws, regulations and plan of said national organization and subordinate societies, secure the approval of the same and furnish each society with a suitable number of copies thereof, and do all things necessary to fully carry out the objects and ends of such organization.

“ Fifth, That each society be required to pay into the treasury of said council, within three months after the adjournment of this Congress, a tax of 2 cents for each member upon their rolls.”

The memorial was referred to a committee on union organization, to be afterwards appointed.

Delegate Valle read a preamble favoring the establishment of a fund for the building of churches and institutions, and offered the following resolutions, which were appropriately referred :

“ Be it resolved, That we, the representatives of the Colored Catholics of the United States, here assembled

bled, establish a fund for the purpose of building churches and institutions, known as a Catholic Building and Loan Association of Colored People. Also that the Congress appoint a Board of Directors, and that said board appoint the officers, and that the officers of this association shall constitute the Supreme Council whose duties shall be to adopt a method by which such moneys shall be collected and appropriated; be it

“Resolved, That the said Board report to the Congress the results of their proceedings, so that the same may be approved and adopted. Be it further

“Resolved, That the Congress take immediate steps in this matter and put it on its final passage.”

The proposed formation of a permanent organization was favored by Father Tolton, who said the delegates had assembled to work and not to murmur. A few resolutions were all very well, but the most useful was greenbacks.

President Spencer offered a resolution, which was referred, that the delegates pledge themselves to be responsible for a proportionate share of the expenses in having the proceedings of the present and preceding Congresses published in pamphlet form for gratuitous distribution.

COMMITTEES APPOINTED.

The following committees were appointed:

On Resolutions—Wm. E. Easton, chairman; Robert L. Ruffin, Washington Parker, Fred L. McGhee, D. A. Rudd, G. W. Pinkney, the Rev. J. E. Burke, the Rev. James Nolan, Martin J. Lehman, Arthur A. Arnott, Lincoln Valle, Thomas Spriggs, Charles H. Butler, Samuel P. Havis, P. J. Augustine.

On Union Organization—Frederick L. McGhee, Wm. H. Harmon, W. J. Reed, Bernard W. Tywell,

R. L. Ruffin, Robert Coates, William Easton, L. C. Valle, J. T. Maxwell, the Rev. Father Tolton.

A spirited discussion was provoked by the reading of a paper by Delegate Wood, who expressed the opinion that the colored people were sadly lacking in race pride, which, he declared, is necessary for the advancement of the Negro. He deplored the want of gallantry shown the young women by the young men, and men marrying before they had save enough money to keep their wives so they would not be compelled to labor for their own support.

Delegates Hazel, Davis and Lofton took issue with the speaker, whose views were supported by Delegate McGhee and Father Tolton.

Before taking a recess for dinner the Congress was addressed by Rev. Dr. W. H. Heard, of the African Methodist Episcopal Church; Rev. D. Phillips, of the Protestant Episcopal Church, of the city, and George W. Bell, State Senator elect from the Eastern District of Arkansas, and a student in the medical department of the University of Pennsylvania.

In the afternoon Secretary Lofton read a communication from John H. Smyth, of Washington, D. C. urging the education of the head, heart and hand of the colored people, and in glowing terms praising the magnificent generosity and devoted labors of Sister Catharine, formerly Miss Catharine Drexel, of Philadelphia, in aid of the uplifting of the colored people.

An invitation from St. Mary's Literary Institute extending the use of its hall, 510 Spruce street, to the delegates, was accepted.

DELEGATE RUFFIN'S PAPER.

"The Catholic Church and the Negro," was the title of a paper read by Robert L. Ruffin, who stated

that it had been prepared in answer to a recent article in the *Christian Recorder*, which asked: "Wherein do the Catholics show superior race virtue as favorable to the Negro."

Extracts from the lengthy and exhaustive essay follows:

"It has been maintained that the Catholic Church is making great headway in the solution of the problem of evangelizing the Negro, and a cry of alarm has been raised that unless the efforts of Protestants to evangelize the colored people are speedily redoubled the great majority of them will be eventually found in the broad fold of the Catholic Church. It has also been discovered that improvement in the political, social and intellectual condition of the Negro rather increases than diminishes the danger of his being Catholicized, for education, it is urged, is rather a help than a hindrance toward an entrance to the Church. In a word, it seems to be feared that, unless some new and vigorous departures are soon made by the Protestant Church at large, the great mass of the people of this country will indeed be absorbed by the Catholic Church.

"It can not be denied that from the very beginning the attitude of the Church toward the man with a dark skin, was always one of love. In her early history among her communicants were to be found not only blacks but persons of both sexes holding most exalted positions. There were holy women like St. Monica, St. Felicita and St. Perpetuata. There were holy men, who were priests, bishops, archbishops, cardinals and canonized saints—men like St. Augustine, St. Basil, St. Cyprian, St. Moses, St. Benedict the Moor, St. Cyril, all of whom, as the Church affirms, were of pure Ethiopian blood, and the Church has always represented that one among the wise men

who came to present the new-born Saviour with costly gifts was a Negro.

“When the Church had gained a sufficiently strong foothold in the world, her position on the slave question plainly declared that no man has a right to hold another as a slave.”

“A thousand years before a Phillips had spoken a word or a Whittier had written a line, or a John Brown had given his life in defense of the black man’s liberty, the Catholic Church had her orders devoted exclusively to the ransom of slaves.

“In fourteen councils held from the year 305 to 583, the Roman Catholic Church had legislated against slavery.

“St. Patrick, in 450, required church property to be used in redeeming captives. The second Council of Verneuil, in 844, did the same. The second Council of Lyons excommunicated those who enslaved others. A council held in 922 declared that he who sold another into slavery was guilty of homicide. Pope Gregory, in 1839, published apostolic letters against the slave trade.

“Wendell Phillips, in 1842, said: ‘From a priest of the Catholic Church we might expect superiority to that prejudice against color which freezes the sympathies of Churches when humanity points to the slave. I remember that African lips may join in the chants to the Church unrebuked even under the broad dome of St. Peter’s and I have seen the colored man in the sacred dress, pass as a priest and student beneath the frowning portals of the College of the Propaganda, at Rome, with none to sneer at his complexion or repulse him from society. I remember that a long line of Popes, from Leo to Gregory, have denounced the sin of making merchandise of man; that the voice of Rome was the first to be heard

against the slave trade, and that Bull of Gregory, XVII, forbidding every true Catholic to touch the accursed thing, is yet hardly a year old."

"At a meeting in New York of the Northern and Southern Committees of the Presbyterian Churches, by a majority vote the colored man was refused admittance and recognition as a member of the Presbyteries. The State Council of the Protestant Episcopal Church held at Lynchburgh, Va., in May, 1889, voted against allowing the colored man to have a vote or voice in the body.

"At the Episcopal Convention held in New York, in 1889, the Rev. Philip Brooks offered resolutions declaring that the Church recognize no distinction between her ministry having relation to their race or color, and the resolutions were indefinitely laid on the table.

"When a few years ago the yellow fever was raging, Archbishop Elder, of Cincinnati, taking his life in his hands, went among the sick and dying colored people, who were almost entirely without care. He himself nursed the sick and buried the dead, having first, by the dim light of a lantern, with his own hands, dug their humble graves.

"In concluding, what could be more appropriate than to quote the language of an ancient Catholic ecclesiastic: 'It is indeed true that there is no prejudice between the colored man and the highest gift of the Church, even though he should some day aspire to occupy the Papal chair at Rome.'

AN EX-MINISTER TO HAYTI.

Dr. John E. W. Thompson, ex-United States Minister to Hayti, was called upon, and said that he had represented for six years 60,000,000 of American at San Domingo. Of these, 8,000,000 were colored

Americans. He had been appointed by Grover Cleveland, who had no prejudice against the black man. After visiting a number of cities he had come to the City of Brotherly Love on Tuesday night, and was refused admission to a barber shop kept by a colored man.

He argued that while the colored people have so little race pride as was shown by this, to him a very painful incident, they could not expect to rapidly or greatly improve their condition.

A resolution requesting the United States Government to take early cognizance of the Anti-Slavery treaty of the Brussels Congress, if its foreign relations permit, was adopted.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions presented a report pledging the support of the Congress to every project looking to the industrial education of the colored youth; advising the publication of the proceedings of the Congress in pamphlet form, creating the office of Historian, and naming Robert L. Ruffin for the position, and also the offices of Second and Third Vice-Presidents, and nominating W. H. Harmon and W. E. Easton, respectively, for those positions; thanking Sister Catherine, formerly Miss Catherine Drexel, for her princely donations, and her self-sacrificing labors in behalf of the colored people; also the Philopatrian Institute, St. Peter Claver's Union, the committee of Arrangements and the press of the city. An adjournment was then taken until the following morning at 9:30 o'clock.

RECEPTION IN THE EVENING.

In the evening the delegates and their ladies were given a reception by citizens at Philopatrian

Hall. The parlors and second story rooms were prettily decorated with potted flowers and ferns, and music was furnished by Jones' orchestra. Rev. Henry L. Philips, of the Crucifixion Protestant Episcopal Church, and Mr. Peter C. Burke were also present.

THIRD DAY'S SESSION.

After being in session for three days at Philopatrian Hall, the Third Congress of Colored Catholics of the United States adjourned Thursday evening. The proceedings in the morning were opened with prayer by Father Tolton. The report of the Committee on Resolutions which was read on Wednesday evening was the first business considered. President Spencer argued in favor of having each delegate pledge himself to raise \$10 to defray the expense of having the minutes of the Congress published in pamphlet form, and the resolution as amended was adopted.

The Committee on Union Organization submitted a report which was adopted, outlining the plan of a permanent national organization, which is to be known as the St. Peter Claver's Benevolent and Loan Association, the officers of which are to consist of a President, Vice President, Secretary, Treasurer, Spiritual Director and six Directors.

The objects and purposes of the organization shall be to establish a fund for benevolent purposes and a fund out of which loans shall be made for the building of Catholic churches and furnishing educational facilities among the colored people.

A letter was received from Archbishop Ireland, of Minnesota, treating of the attitude of the Catholic

Church and the race question. It was read and incorporated in an address issued by the Congress to the people of the United States.

Rev. L. J. Coppin, editor of the African Methodist Episcopal *Church Review*; Rev. Dr. Henry Phillips of the Crucifixion Protestant Episcopal Church, and Hon. I. C. Ware, were introduced to the delegates, and made spirited addresses, which were loudly applauded.

Dr. Phillips said that he had attended the Catholic Church on Tuesday and watched with the closest interest the white priests at the celebration of the Mass by Father Tolton, a colored man, and said that in no other denomination could such a thing be seen or would it be permitted. It was true, as he knew, that at the altars of the Catholic Church there was no distinction as to color, and that Church has a lever possessed by none other to secure for the colored people the same rights in the workshops as it freely grants them in its sanctuaries. If it exerts its powerful influence to this end it will be scared by the rush of colored people to its fold, and, as for himself, he would bid his three boys God speed if they desired to enter the ranks of that or any other Church which would secure for them their just rights.

Delegate Wood moved that a committee be appointed to investigate the discrimination against colored children in the Catholic schools and institutions. The motion prevailed, and subsequently Robert N. Wood, G. W. Pinkney and Charles H. Butler were appointed as the committee.

MR. EASTON READ THE FOLLOWING:

Although the importance and necessity of establishing churches are apparent the greatest need of Colored Catholics at present, is more schools and better educational facilities for their children, and while

these are being secured the building of churches could for a time be stopped, in order that the energies of the people could be devoted solely to the consummation of this great project.

The parents who cannot afford to send their children north are forced to send them to some denominational college, conducted either by the Congregational, Baptists or Methodists, where the children who at a tender and impressionable age, largely by the potent influence of example and desire "to get along," run a risk of losing what should be most dear to them. There is only one way to avoid this danger, and that is to establish in Texas, where the Catholic work is so gloriously progressing.

A CATHOLIC ACADEMY

or college, which will comprehend in its course of study the education of the head, hand and heart of the youth of the race—a school in fact that will furnish a mechanical training as well as furnish the merely polite classics. A school whose departments will include the sewing room for girls, and the skilled mechanics, arts for our boys.

We have the St. Elizabeth Society, which is taking no small part in Catholic church work among our people. I have spoken more particularly of the church work of the diocese of Galveston, first because I have the honor to represent more particularly the church work of that diocese in your Congress secondly because Galveston, being the residence place of our Rt. Reverend Bishop, N. A. Gallagher, owing to whose presence and earnest endeavor, Galveston shows more encouragingly the result of the work.

The state has a normal training school at Prairie, Texas, the Congregationalist Tillotson Institute, at Austin; the American Methodist Episcopal Church has its Paul Quinn College, at Waco; the Methodist

Episcopal Church, Wily University, at Marshall; the Baptist Church, one University and several academies, thoroughly equipping their young men from a denominational standpoint with higher education. Let the Catholic Church direct its forces to ward the industrial and mechanical training of colored youth in the South, that the work so well begun, will be completed. Let the Catholic Church which has always been first in extending a helping hand to the needy, in raising up the humble and rebuking the proud; the Church that to-day is so actively engaged in taking the gyves and shackles from the neck and limbs of the poor benighted African; the Church that has a deeper and a more sublime breadth of humanity than all other churches combined whose dogmas are truth, whose worship of God comprehends the essence of faith, love and charity, let that Church but take the initiative in this great southern work, in the very heart of the South, and gratitude the strongest characteristic of a down trodden people will make that people knock at her doors for admission, craving knowledge of that Christian ethics, which teaches the sublime quality of charity.

PRESIDENT SPENCER'S PAPER.

"The establishment of Churches for Colored Catholics" was the title of a paper read by President Spencer. It spoke of the great good accomplished by conventions, instancing those held by the German and Irish Catholics and the more recent one held by the Indian Catholics. As the Catholics of every nationality represented in the United States were building numerous churches, wherein they each can listen to the priests who speak their own distinctive language, it was only proper that the Colored Catholics should erect churches for themselves, where they could come together, although they have the privilege of worshipping in any Catholic church.

Mr. Spencer said directly :

“The Rev. Francis McCarthy, in his address at the opening of St. Benedict’s Home at Rye, declares “That the Catholic Church has no greater work before it, no more sacred mission from its ruler and its God than to educate this race and lift it to spiritual and social liberty, and that the Church must enlist its best energies.”



D. L. MCLEOD, MO.

The Bishop of Erie, Rt. Rev. Mullen, in an open letter to the *American Catholic Tribune*, referring to the Second Congress of Colored Catholics, says : “With the tone and spirit of those resolutions, purposing as they do the social and religious elevation of an important and numerous class of our fellow citizens meets my approval. That class has

already done much in the way of self-improvement, and would accomplish more in that direction if those who belong to it would assert for themselves complete independence of those religious and political guides that hitherto claimed the right to do all the thinking and acting for most of their race. All that the race needs to be placed on an equal footing with all other classes of American citizens is the fostering influence of the Catholic Church which has always treated all races of men alike, as is seen every day in the central and southern republics of the continent; when the Church though hardly free, has secured for the Indian and African the same social privileges which his Caucasian brother enjoys. Not until the Church has secured a commanding influence in this country, can the colored citizen expect to be treated in all things as arranged by his white neighbor. May God bless your work."

These are the noble and patriotic sentiments as expressed in our behalf, burning with true Catholic affection in the honest hearts of these distinguished and learned divines, from whose solemn declarations I have quoted. Could they say more? Nay, they have said it all, and it is from their public and honest expressions that I have been prompted to present this paper, for I felt, that the question which is of vital importance to us, as well as to the Church, was by them voluntarily introduced, and hence it would not be unbecoming on our part to join them by asking that these noble sentiments be adapted practically. If in their judgment they deem it unwise or premature to adopt or enforce these noble Catholic sentiments, which is but the teachings of the Holy Church, in order therefore to make it possible in the near future. Let us for the present, as a preventative to the growth and encouragement of this church discrimina-

tion, be contented with the present number of churches now in existence for the special use of Colored Catholics and recommend in their stead the establishment of Catholic schools, for we are living in a progressive age and for one to attain the full height of manhood in all of its development, he must keep pace with the progress of the times. We are living in an age of enlightenment, one in which men are no longer measured by the social standing or eminent learning of their ancestors, but each and every one must rise or fall upon his own merit or demerit, to fit ourselves then for the race of life, and as it is youth and not old age to enter this race, the Negro needs every possible avenue of education that can be opened, which will aid in making him the equal of every other individual citizen who is to enter this race and upon whom depends the future success of his church and country.

We submit this recommendation in justice to ourselves and in conformity to the teachings of the Holy Church; for after all, education is most essential and necessary for the future prosperity and growth of the Church. "Add to your faith, virtue; and to virtue, knowledge." (II. Peter, 1. 4, 5.) Again "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." (III. James xiii. 5). In submitting this recommendation we are not asking any new or strange favor from the Church, as this is a part of her mission. Preach the Gospel and teach all nations, and she who first established free education for the children of the poor 360 years ago. In the year of our Lord, 529, the council of Batson recommended the establishment of public schools.

In the year 800 a synod of Catholic bishops was

convened at Mentz's and among others decrees passed thereat was one by which parish priests were ordered to establish schools in towns and Villages; so that little children of all the faithful could learn lessons from them. "Let them receive and teach these with the greatest charity—that they themselves may shine as Stars forever." Such is the wording of a diocesan decree made by the bishops of the see of Mentz' and may it continue to exist throughout the existence of the church—for the School Boy of to day becomes the Tutor of to morrow; hence the necessity and importance of Education.

"In conclusion then, let us continue to be patient and faithful, praying to God our Father to hasten the time when the Church without discrimination as to race, color or nationality, will be more closely united, not only by the bonds of common faith, but that she may be able through her Catholic sincerity, to establish forever that most sacred unity of Christian brotherhood among her children, thus enabling us all, the clergy and the laity to repeat the words of the Royal Prophet, 'Behold how good and how pleasant a thing it is for brethren to dwell together in unity.'" When this is done universally by the Church, and the proud, selfish, deceitful and prejudiced heart of mankind is changed to that of the Christian and Catholic, we shall then be united hand and heart, for where unity is destroyed, Catholicity is impossible. Having then as Christian Catholics become united as to one religious teaching and belief, we shall go forth hand and heart zealously laboring for God's Church and for extending the wholesome influence of the Christian religion. Then, and not until then, will the sacred mission of the Church be realized, practiced as preached, and her children made to feel that brothers we are, whatever be our color or nationality, and

brothers we shall forever remain, differing in language, in habit, and in taste, we are all united in the bond of one common religion, having one Lord, one faith, one baptism, one God and Father over all who is above all and through all and in us all. Then indeed will the glorious mission of the grand old Church be fully accomplished, and the world will then realize the fact that the bond of grace and faith are much stronger than flesh and blood, and as a happy and grateful people we will sing the praises of the Lord and join in one grand chorus, repeating the beautiful words of Ruth, 'Be not against me to desire that I should be with thee and not depart, for whithersoever thou shalt go, I will go; and where thou shalt dwell, I shall dwell. Thy people shall be my people, and thy God; my God; the land that shall receive the dying, in the same will I die, and there shall I be buried.' "

When the Congress reassembled in the afternoon Delegate Tyrell spoke of the kind of education given the colored children in the public schools of Virginia, and Delegates Reed, Govern, Wood and Father Tolton discussed the treatment accorded their race by white Catholics, and related their individual experiences

A cablegram was received from Cardinal Rampolla, in Rome, saying: "The Holy Father sends the Apostolic benediction to the Colored Catholic Congress."

OUR NATIONAL INSTITUTIONS.

A paper by Delegate McGhee treated of "Our National Institutions." After referring to the religious institutions the prayer attacked the separate school system for black and white children throughout the Union.

"We proclaim," said the speaker, "that all Americans are equal, but the common equality of man is but

like the enchanted palace told of in fairy tales, and this system of separate schools for whites and blacks is the strong, hungry glaring lion, the legion of mailed knights that must be conquered and overcome ere one gain access to the palace beyond. That an irreligious, ignorant, blind, unjust prejudice exists among the great body of whites against the colored brother irrespective of politics, or geographical or sectional lines, is a fact most lamentable, a prejudice that follows me and my brothers wherever we go, whatever station we occupy, or pursuit we are engaged in. That this prejudice is dying away I admit, but why foster and encourage its life? Be it not that the child that is reared in the belief that its colored neighbor is inferior and unworthy to be associated with will cling to those views through life; at least it will be harder when it reaches majority to meet and join in friendship with his colored brother and admit that there is no essential difference?

“Professor James Bryce in his thoughts on the Negro Boys says: ‘Compared with it those tariff questions and currency questions and railway questions with which the politicians busy themselves sink almost to insignificance, there must be a healthy sentiment, the people of that divinely favored land must be brought to realize and confess that between the whites and the blacks there is no marked difference, save as described by one of our foremost champions of the Negro cause, Archbishop Ireland, who says the difference is but the merest accident of color.

“There is one great advantage to be gained in mixed schools by colored children, and that is superior equipment. The child thus brought up, besides receiving a more refined training, comes out better prepared to mark out his path and find for himself a place in life. He learns to take his own against his white brother in youth, and holds that when a man;

he becomes accustomed to him and loses timidity that is only prevalent among us. He feels himself an equal in every way and spurns with disdain the very thought of inferiority, that from the very environment finds its way into the mind and only too often the be-



Charles Russell Unwin

(REV.)

lief of the child of the caste school. He quickly learns his rights and is not slow to demand them. ~~1-2-25~~ "Brother countrymen, I appeal to you; upon [all that you hold dear, upon the duty that you owe to

your race, your country and your child. Away with the evil of caste school. See to it that your child and your neighbor's child early take their place in school as Americans along with Americans; it is your right; demand it with dignity and manliness and have it. We cannot hope that our country's institutions will remain safe when in the public school we foster and keep alive the very thing that threatens our Government most.

"Why is it that the position of a clerkship, salesman, manager, conductor or mechanic are not open to us? Why, too, is it that we are refused the accommodations, advantages and facilities of public institutions and carriers? Ask your neighbor the question; appeal to their common sense. One answer, and one only, is ventured. It is because of a blind, ignorant prejudice, and this prejudice is spreading and becoming more intense. The lines of exclusion are being more closely drawn, and growing; like the monarch of the forest, it is sinking its roots deeper into the earth and lifting itself above everything else. Mark you this; then remember that it has been divinely declared that all things have their time."

The Executive of National Organization were announced as follows: Frederick L. McGee, Robert L. Ruffin, Daniel A. Rudd, William E. Eaton, S. P. Havis, William Reed, Charles H. Butler, Rev. Augustus Tolton, George Hazel, Martin Lehman, Dr. W. S. Lofton.

A PUBLIC ADDRESS.

The Committee on Resolutions submitted the following address to the people of the United States, which was adopted:

"Greetings. We the representatives of the Colored Catholics in the Third Congress assembled in the city of Philadelphia, reaffirming our allegiance to the

teachings of our holy mother, the Church, and the grand principles enunciated in the address of the Congress held in the city of Washington in 1889, under the patronage of his Eminence Cardinal Gibbons, and in Cincinnati in 1890, under the patronage of his Grace Archbishop Elder, to make the following expression of what we understand to be the intents and purposes of the Holy Church in dealing with the spiritual and temporal welfare of mankind.

“First, we as children of the same God and the descendants of the same parents, believe that the ultimate objects of our creation are to serve God on earth and be happy with him forever in heaven. Our first address points out our special temporal needs and our own hopes of obtaining them through the kind offices of the true Church of Christ. Since our first Congress many other meetings have been held in different parts of the world, all tending to elevate us to a higher plane, both spiritually and temporally.”

“The great Catholic Congress held in Baltimore 1889 reiterated the words spoken to us in the first Congress by Cardinal Gibbons, ‘The Catholic Church knows no East, no West, no North, no South, no race, no color,’ and pledged itself, and thereby our brother laymen, to do all in their power to ameliorate our condition in the United States. The Congress called by Cardinal Lavignerie the great apostle of Africa, in Lucerne, Switzerland, in 1889 had its full fruition in the International Congress at Brussels, in the promulgation of the anti-slavery treaty. We feel that we have cause to be grateful to Almighty God in His providence in calling another American Negro to the sacred priesthood in the person of Father Uncles. As another evidence of the progress of our mother church in spreading the light of evangelization with the generous hand of philanthropy through-

out the length and breadth of this land, we note with pleasure the increase of the number of colored women of our faith who have consecrated their lives to the work of the Savior, from one hundred and sixty-seven to one hundred and eighty-one, since the meeting of our first Congress.

“As to the true position of the Catholic Church on the subject of co-education of the races under the auspices of the Holy Church, we find no better definition of the true Catholic thought on the ground can be expressed than by a letter of Archbishop Ireland to this Congress.

ARCHBISHOP IRELAND'S LETTER.

“I beg leave to thank you for your favor inviting me to attend the ‘Colored Catholic Congress,’ to be held in Philadelphia, January 9th. I am prevented from being with you on this occasion. You may, however, be assured of my heartfelt sympathy with the convention, and of my earnest prayers that God may direct your deliberations and turn them to great profit for the religious and social welfare of our colored fellow citizens.

“I have been asked to state what my ideas are as to the opening of Parish schools to colored Catholic children. So far as the Diocese of St. Paul is concerned, my ideas are very decided that no distinction should be made as to color of pupils in parish schools. No such distinction ever has been made in our schools. No such distinction ever shall be made.

“I am not well informed as to the practice in this regard through other dioceses, but if admission into parish schools is refused to colored children, I do not see on what principle the act can be justified, and I believe that if a respectful remonstrance against it goes out from the convention there shall be no repetition of it.

“Things often occur from force of mere tradition which cease so soon as attention is drawn to them. Wherever there are not separate schools fully equipped for the instruction of colored children, these are admitted on equal terms with the white children,



ARCHBISHOP IRELAND, MINN.

into all public schools. and surely it shall not be said that the State goes farther than Holy Church in the application of the great Christian principles of the brotherhood of men and the common fatherhood of God.

“The Church is Catholic—instituted for all and all must feel equally her motherhood.”

ARCHBISHOP RYAN'S UTTERANCES

“We also quote, with deep gratification, the words of Archbishop Ryan, under whose patronage the Congress is held, in his address of welcome to the delegates, as the best evidence of the teachings of the Catholic Church on the question of equal rights. Said he: ‘The Church recognizes no class or condition of men. She preaches one origin for all mankind, and, therefore, all are brothers and sisters, and she preaches by the Doctrine of the Incarnation that God became man and offered Himself as the Great Emancipator of all humanity.’

‘Believing in the expressions of these, two of the greatest of the hierarchy in the Church militant, and following their advice, bending humbly before the decisions of the Church, loving our country next to our God, willing to sacrifice our lives and whatever earthly goods we may possess for advancement in right lines of Catholic truth and American equality, knowing, as we do, that the sublime courage of the Negro American, which is matchless in the world’s history, will be patient enough with the Church and country to bear us through any shade of disappointment that may fall athwart the pathway of our progress between this and the next Congress, “We humbly submit to our fellow citizens Catholics and non-Catholics the foregoing, our declarations of the duties, the rights, the privileges, the hopes and the aspirations of this Congress and those it represents.”

It was decided to hold the next Congress at Pittsburg on the second Tuesday of September, 1893. After a vote of thanks to Dr. W. S. Lofton, the Secretary and the Executive Committee had been passed, and prayers offered by Father Tolton, the Third Congress of Colored Catholics passed into history.



